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WE give thee hearty thanks, most merciful Father, for all thy goodness, and especially for this thy bounty again bestowed upon us, who, through thy providence and tender mercy toward us, have now reaped the fruits of the earth in due season, and gathered them into our garners. Continue, we beseech thee, thy lovingkindness toward us, that year by year our land may yield her increase, filling our hearts with food and gladness, to the comfort of thy people and the glory of thy holy name; and so dispose us by thy special grace, that we thy servants may never sow to the flesh alone, lest of the flesh we reap corruption, but may sow to the spirit, and of the Spirit reap life everlasting; through Jesus Christ our Lord. Amen.

In

Service and Prayers for Church and Home,

compiled by

WILBUR PATTERSON THIRKIELD

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Cover—Massasoit on his way to meet the Pilgrims and sign the Peace Treaty, 1621. Copyright, 1915, by Alexander Gilmore, Boston. Used by permission.

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The Editors' Outlook

NOTHING finer has come down to us from our early Colonial fathers than the annual observance of Thanksgiving Day. Too many of us are inclined to magnify the ills, or supposed ills, that come to us and to overlook our blessings. Perhaps that is one reason why we are not happier and better. For the habit of appreciation tends to increase the joy of life and all the more so when it takes the form of gratitude to a loving heavenly Father. We have been spending a good deal of our time during recent years in regretting and deploring. Perhaps this, too, is all right in its place, but it will be well for us as a nation to suspend for a day and turn our thoughts towards the things for which we may be thankful. Thanksgiving Day heartily observed will brighten our skies, deepen within us the spirit of reverence and enable us to face with new courage the big tasks which confront us.

THIS is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." There is no reason why this bold faith of the apostle John should not be ours also. Great occasions which can be met only by a faith like that challenge us to verify the promise by our praying. Assuredly it is God's will that there should be "on earth peace among men in whom he is well pleased." It is therefore now time to pray for world peace while the great Conference on Disarmament is assembling in Washington. Let us "pray without ceasing."

THERE are doubtless millions of people in the United States and Canada using the Graded or Improved Uniform Lessons who have no idea as to how these lessons originate. It may not be out of place, therefore, to explain that they are prepared by a body known as the International Sunday School Lesson Committee and composed of eight representatives of the Sunday School Council of Evangelical Denominations, eight representatives of the International Sunday School Association and one representative of each of the thirty or more denominations having membership in the Sunday School Council. In other words, the Committee is a typical inter-denominational organization, and the harmony and good will that have characterized its deliberations during the seven years of its existence may be interpreted as prophetic of what may be expected in the near future in the way of cooperation between the various Christian denominations.

The Lesson Committee held an adjourned meeting in Boston September thirteenth and fourteenth. The chief matter of business before this meeting was a proposed course of group lessons. A Commission appointed at a previous meeting presented for consideration a tentative schedule of a three-year course for the Primary Department and another for the Junior. These schedules were approved in their main outlines and the Commission was

requested to complete them and offer them for final adoption at the next meeting.

That the Lesson Committee will at an early day issue a course of group lessons there seems to be no doubt. A question about which there may be some division of opinion is as to what is to become of the Improved Uniform Lessons. Are they to be retained, thus giving us three lesson systems, or are they to be supplanted by the Group Lessons? If retained, are they still to be partially graded, as at present, or are they to be made absolutely uniform for all grades of the school? These are questions in which all church-school workers are vitally interested.

AN interesting kind of year book has been sent to THE CHURCH SCHOOL from the Sixth Presbyterian Bible School of Pittsburgh, Pennsylvania. This is an eight-page booklet entitled *Calendar for 1921*. On the first page is a friendly greeting from the Director of Religious Education; the next page lists special events which will be observed during the year such as Rally Day, Thanksgiving Sunday, Christmas Day and Easter Sunday, Parents' Day (formerly known as Mother's Day), Children's Day and the Daily Vacation Church School; the next two pages list the special themes of the worship period for each Sunday. These have evidently been carefully worked out and suggest a good basis for the year's work. The next two pages furnish a complete roll of the officers and teachers of the church school. On the last page of the calendar is the following prayer:

A Prayer for the New Year

"O Lord, as we stand at the parting of the ways, give us a new view-point of happiness to carry into the New Year. Show us, we beseech thee, the beauty and sweetness of the commonplace duties of our daily lives.

"Teach us that our homely tasks were not given us to help others so much as to help ourselves.

"Grant that out of the monotonous round of daily works, faithfully done, shall come a consciousness of greater power and of increasing strength of character.

"May we thus make each day a beautiful every day full of loving service. Help us to be a little kinder to those we love, a little bit more patient when we are weary, a little less critical of the faults of those about us. Let us serve all in the unlovely places with a sweet-hearted understanding of God's precious gift of daily work.

"May the coming year find us standing to those who love us for a simpler, sincerer, serener life than our daily living has meant in the past years. Amen!"

ESPECIALLY appropriate in this year of the Pilgrim Tercentenary is the cover on this issue of THE CHURCH SCHOOL. It represents Massasoit on his way to meet the Pilgrims and sign the Peace Treaty, 1621. Sepia prints, the same size as the cover, may be obtained at fifty cents each by addressing Mr. Alexander Gilmore, 18 Boylston Street, Room 18, Boston, Massachusetts.



Giving Thanks

HANDEL'S LARGO

WHEN the great organs, answering each to each,
 Joined with the violin's celestial speech,
 Then did it seem that all the heavenly host
 Gave praise to Father, Son, and Holy Ghost:
 We saw the archangels through the ether winging;
 We heard their souls go forth in solemn singing;
 "Praise, praise to God," they sang, "through endless days,
 Praise to the Eternal One, and naught but praise;"
 And as they sang the spirits of the dying
 Were upward borne from lips that ceased their sighing;
 And dying was not death, but deeper living—
 Living, and prayer, and praising and thanksgiving!

—Richard Watson Gilder

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A Great Task

FOR the accomplishment of a great task one needs sufficient motive to give him strength and patience. He must also possess joyfully a surpassing ideal to sustain him in faith and hope and to keep him in love with his work. If a sufficient motive be absent, one invites failure. If one does not rejoice in his ideal, his labor becomes drudgery. But with a strong motive and an alluring ideal one can endure the toil and the pain for the joy that is set before him.

The church school gives us now one of our mightiest tasks. In a day when every problem of the church is magnified, none is greater or more complicated than the one presented by the church school. The results in this department of our religious activities must be so indispensable that they will provide a motive sufficiently strong for the accomplishment of the task. The ideal, which cannot be realized apart from the highest and truest functioning of the church school, must be so necessary and excellent that our labors shall be warmed by love, sustained by faith, and cheered by hope.

The modern church school presents many tasks and problems which are of true worth only in their proper relation to one another. For example, the school provides the knowledge of the Word of God. But the acquisition of Bible knowledge is not the principal concern of the teacher and the pupil in the church school. It is possible for a man to become so learned in the Scriptures that he may be indeed a scribe of the Kingdom and at the same time sympathize with the attitude of the ancient scribes who could not understand Jesus.

THE only knowledge of the Word of God that is worth while is that full knowledge in all spiritual wisdom and understanding that enables its possessors to "walk worthily of the Lord unto all pleasing, bearing fruit in every good work, strengthened with all power." Satan in the wilderness was able to repeat the words of the Scriptures, but Jesus knew how to use them. The Word of God must be to the Christian not only his personal treasure and spiritual comfort; it must also be his sword of the Spirit.

With the introduction of graded lessons into our Sunday schools in 1909, the door was opened for a satisfying and vital knowing of the Scriptures. The adaptation of lesson material to the spiritual needs and to the mental ability of the pupil marked a new era in religious education.

It is a matter of great satisfaction to know that the modern church school is making it exceedingly difficult for any boy or girl to enter the strange experiences of the teen-age years without desiring and determining, as Jesus did, to be about the Father's business. The modern church school is proving a more efficient evangelistic agency than the old. It is not only reaching a larger number of persons in the most favorable period of their experience, but it is furnishing them when most needed the spiritual nurture without which conversion must be barren of spiritual power. It is here that the Intermediate Graded Lessons demonstrate their inestimable value in giving the teen-age youth such an understanding

of the Scriptures, such an acquaintance with Christ, and such an appreciation of the meaning of the church and of his own Christian profession as will make him not merely a saved person but one alive unto God.

CHRISTIANS of the future must not only know but do. We have a solemn conviction that what we call world problems will be solved by our children. This is a task with both motive and ideal. We are assured that a single generation may transform the world, if we acquire the power of the right ideal. Through the church school we teach our children not only to look for the kingdom of God but to bring it about. There is now a new meaning in "church work." Fortunately for the future, our children are learning the scope of this new meaning in the variety and reach of the opportunities of helping to hasten the day of the kingdom of God. In other words, the modern church school is a true Christian training school.

Instruction, evangelism, and training are great and worthy tasks. They are not sufficient in themselves, however, and must be related to the supreme task of the modern church school which is best expressed in the desire of Paul that the church in Ephesus so build up "the body of Christ" that all should attain "unto a full grown man, unto the measure of the stature of the fullness of Christ."

It is significant in connection with this ideal that the work of a thoroughly united church, well equipped with helpers, cannot proceed, according to Paul, to such "perfecting of the saints" without the work of its pastors and teachers. Some years ago a small pamphlet was published entitled, *Little Parishes of Eight*. Such little groups, church-school classes under the pastoral care of teachers, are the scriptural provision for the nurture of spiritual personalities until they come to measure up in some degree to the stature of the fullness of Christ.

WHAT more glorious thing does the world need than a generation of Christ-size persons! What better explanation of the woeful conditions that have distressed humanity in recent years can we find than the lack of a sufficient number of men of the full measure of the stature of Christ. It was in this respect that the church had failed. It must not fail here again. The counseling of world rulers seeking peace will prove vain contrivings if the church does not utilize itself and utilize its equipment in making a new generation of mature spiritual persons. The possibilities of the church school in this work are as encouraging as they are challenging.

The production of such spiritual persons for the supply of the world's need is the supreme task of the church. The modern church school is its mightiest agency in this work. The motive that sustains and strengthens is therefore sufficient. One who intelligently faces such a task may ask and expect to receive the strength of might that comes to the inner man only with the Spirit of the living God. Such an ideal adds to our strength faith and hope and love. We cannot fail with it, we cannot succeed without it.

MARION STEVENSON.

Making Singing Genuine Worship

By Alfred White

THESE is probably no part of a church-school service that may be used for expression in worship so satisfactorily as the service of song. It is the one part of every service in which everybody can, if he so wishes, have a real part. And yet it is commonly a part of the service on which those in charge put very little thought. Hymns are selected at random without special thought of their meaning. They are then usually sung straight through without word or comment; those who feel like singing do so, and those who are disinclined remain silent. There are of course exceptions to this order, but the condition described is common enough to make it generally true of the majority of schools. Even in those schools where considerable effort is made to secure good singing, it must be acknowledged that in many cases little thought is given to making the singing genuine worship. Few of our superintendents have as yet grasped the significance of worship in the religious education of children, and still fewer people have realized what an important place singing should have in worship.

I fear that in many cases the element of worship is conspicuously absent. Not that this is done deliberately but from lack of thought or possibly lack of knowledge. As evidence of this you will note how common it is for officers to move about while the singing is going on. Pupils and teachers come in late, and if singing is in progress they regard it as quite opportune and move cheerfully to their seats. There is more business, more conversation, more diversion of attention than probably in any other part of the service. However, I think it can honestly be said that combined with this somewhat careless attitude there is a good deal of pleasure and satisfaction experienced from the musical part of the service. Many enter heartily into the enjoyment of the singing, and perhaps many make it an expression of worship.

Now this is as it should be, for worship is a vital part of life, and religious education includes training in worship. In this training, worship through song is considered by those who have studied this problem to have an important place. One can well believe this, especially as it almost always forms by far the largest part of every worship service, and it is not difficult to believe that good music, with suitable words, forms a most fitting means of expressing the spirit of worship. But it is very necessary to note the qualifications here. Good music and suitable words, that is, music that is favorable to adequate expression of children's worship and words that express the thought and feeling of those who are singing. It would seem almost obvious that it is possible to make the singing in our church schools genuine worship only to the degree in which the hymn itself expresses children's worship thought, and the music is effective in its power to intensify this thought and feeling.

There are other reasons for confidence that the service of song is of supreme importance in worship. It was not a matter of chance that hymn singing has had such a prominent place in the great modern revivals. It is a matter of experience, too, with most of us, that good

hymns, especially when joined to worshipful music, form a most fitting medium for the expression of our wor-

ship. There is surely no reason to believe that children are less responsive to the combination of hymn and music, provided of course that each is suitable to their age and spiritual development.

The trouble has been, not the absence of worship material altogether but absence of thought and judgment in selecting suitable material. It is probably true that good hymns for children are scarce, it may even be true that good music suitable for children is not abundant. We probably have nothing in the hymn line for children comparable with those classic children's poems of Robert Louis Stevenson or of Eugene Field. Indeed, secular literature is rich in gems of poetry that make the very strongest appeal to children. If this is true there is surely the more reason for increased thought and care in the selection of hymns and music for our church-school service. Absence of these is quite sufficient to account for the rather unsatisfactory condition of our singing from the point of view of worship.

Under the circumstances, it is important that we consider seriously how we may remedy this condition. First we must get the changed viewpoint. The singing of hymns must be regarded as a means of worship. Next the fact that they are for the expression of children's worship is vital. This means that words and music must both be suitable to that purpose. The thoughts expressed must be simple and straightforward, free from figures of speech and theological implications. Third, the music must be rhythmic with good melody and free from involved phrases. Given all these, however, there may be a serious lack, for the general atmosphere may be unsympathetic. The training in worship that we seek comes from the spirit that is developed during the singing of a hymn. The attitude of teachers and officers, particularly the spirit of the superintendent is a vital factor in the process. The choir leader, pianist, the choir and the orchestra all contribute to make the worship spirit more or less pronounced according to the attitude of each. When all unite in one conscious purpose to make the singing a means of worship, then conditions are favorable. If, in addition, the words and music are suitable for the singers and appropriate to the occasion, then true worship of the most genuine sort results.

That brings up another important factor, namely, the need for a definite purpose or objective for every worship service. Worship, we may say, is the expression of certain attitudes to God, and the purpose of training in worship should be the development of these attitudes. For instance, at the approach of Christmas it is natural and most fitting that we develop the attitude of "good will," for that is the very essence of the Christmas spirit. This must be kept in mind when preparing services of worship to be used during the Christmas season. The attitude of good will should be prompted by every song, prayer or other form of worship that may be used. By a concentration of effort at each service for several weeks an impression will be made that will make a real impression upon the characters of the participants.

In addition to well selected hymns and good music, sung in a sympathetic, worshipful atmosphere, every effort must be made to prevent any part of the service becoming a mere form. It is strange how quickly this can happen. Repetition, familiarity and lack of variety all tend to promote formalism. The program must be planned, having this point continually in mind.

Both adults and children are forgetful and will sing sometimes absolutely unconscious of what they are singing about. We must all plead guilty to this, and it is part of the superintendent's privilege to take the necessary steps to counteract this weakness. Seek new points of interest connected with either hymns or music. Sometimes there are interesting facts connected with the

author, or composer, the circumstances under which the hymn was written, incidents associated with the song, which when related will vitalize the singing for that occasion and add immensely to the worship value of the service. At times it is very profitable to direct attention to some helpful thought expressed in the hymn.

There are certain mechanical difficulties that must be considered if we are to develop the worship spirit in singing. During the process of learning a new hymn there is not much possibility of securing worship. Hence hymns should if possible be learned apart from the regular worship service. When hymns, both words and music, have become reasonably familiar they are then material suitable for real worship. It is possible, however, to err

in the opposite direction of over familiarity. The careless repetition of the same hymns and tunes Sunday after Sunday, without method or reason, but from sheer carelessness or lack of plan, will quickly reduce a service of praise to a mere formality. It is the golden mean between these two that we must find if we are to achieve success.

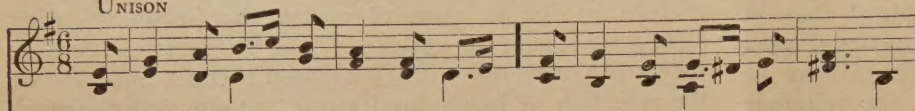
It should hardly be necessary to suggest that the true leader in worship will not make the mistake of confusing loud, noisy singing with what might be called genuinely hearty singing. Yet it is true that this is a fault which one can truthfully say is common. The thoughtless or untrained leader urges with reiterated requests that the children "sing out" and compliments them when they succeed in producing a sufficient volume of sound to satisfy his idea of hearty singing. From a worship standpoint this may be a very crude exhibition. Worship demands that the singing shall express real religious sentiments and every effort is made to secure the musical interpretation that will intensify the religious sentiments expressed by words. Unless it accomplishes this, it is missing its purpose.

There is one phase of worship in the church-school service that is particularly dependent upon music for its effectiveness. Ritual utilizes music to the full and with remarkable success. Consider the processions, the opening sentences, the responses, the antiphonal effects and the benedictions. All of these have a most valuable place in a well thought out worship service and especially where every care is taken to prevent the use of these beautiful pieces of ritual from degenerating into mere form. Many of our schools have as yet completely ignored the great possibilities open to them in a sane and intelligent use of ritual in worship. When superintendents awake to the real significance of worship in religious education, we may look for a real advance.


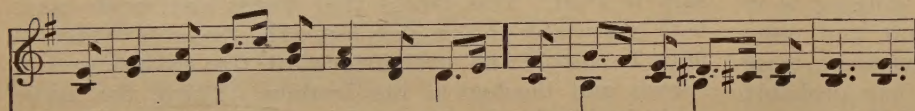
What Child is This

WILLIAM C. DIX
UNISON

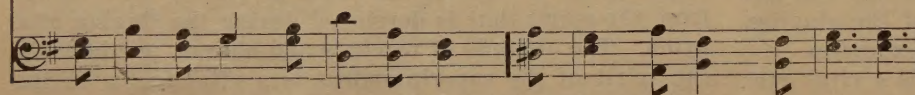
Old English



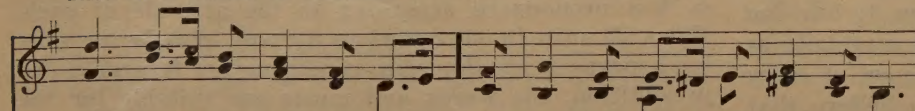
1. What Child is this, who, laid to rest, On Ma-ry's lap is sleep-ing?
2. Why lies he in such mean es - tate Where ox and ass are feed-ing?
3. So bring him in - cense, gold and myrrh, Come peas-ant, king to own him;

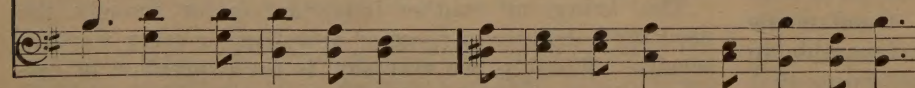
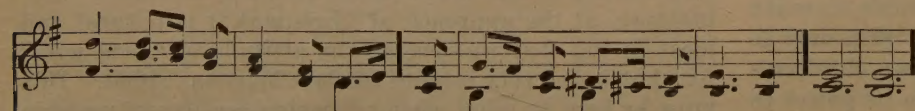
Whom an - gels greet with an-thems sweet, While shep - herds watch are keep-ing?
Good Chris-tian, fear: for sin - ners here The si - lent Word is plead-ing.
The King of kings sal - va - tion brings, Let lov - ing hearts en-throne him.




REFRAIN IN UNISON OR HARMONY



This, this is Christ the King, Whom shep-herds guard and an - gels sing:

This, this is Christ the King, The Babe, the Son of Ma-ry. A - MEN.



What Is Good Music?

GYMNASTICS for the body, music for the Soul, was the early Greek conception of education. In early childhood the Greek youth memorized the Homeric poems and selections from other poets. Beginning at thirteen he was given instruction in chanting these poems to his own accompaniment on the lyre. The music which he improvised was intended to express the emotions awakened by the passages recited. The Greek believed that music produced a harmony of the Soul as gymnastics produced a harmony of the body. Plato said of teachers of music, "They make rhythm and harmony familiar to the Souls of boys that they may grow more gentle and graceful and harmonious, and so be of service both in words and deeds; for the whole life of man stands in need of grace and harmony."

The Christian Church has always expressed its faith and hope and love in music. "Speaking to yourselves in hymns," "Teaching one another in hymns," so Paul voiced the mission of music as he wrote to the churches in Ephesus and Colossae.

We teach religion in three ways in the church school: (1) through worship; (2) through class teaching; (3) through moral practice. The order is correct chronologically and logically.

The first appeal is to the heart. Religious education is less a matter of information than of inspiration. The religious life has its roots in the understanding, and inspiration must give place for meditation.

"That heart and mind according well
May make one music as before,
But vaster."

But our supreme need in our religious life is more of color, enthusiasm, and emotional richness, for the heart, after all, dominates the brain.

Self-expression through music is the involuntary respiration of a high-born soul. Worship through music is the expression of the soul's thought of God and of his relation to him. In worship we meditate on the purposes of God or admire the character of God.

Music is the language of the emotions. It expresses every possible shade of feeling. To sing is to say what we cannot speak. It seems to be the power of music to evoke and to sustain a given emotion more readily than language. Under its spell awe becomes more impressive, grief more poignant, joy more radiant, and a high purpose more compelling.

If the language of prayer should be reverent and be marked by dignity and grace, not the less should the language of the heart be expressed in good music. But what is good music? There is no canon of goodness except musical taste. Here music is identical with literature. Only the students of literature and of music can tell us in what goodness consists. The fact that we like a given composition, literary or musical, does not prove its worth. Our choice reveals our own selves. It happens that more of us are students of literature than of music, and that therefore there is a more general consensus than upon good music. "The Boy Stood on the Burning Deck" and "The Chambered Nautilus" we feel instinctively do not

By Milton S. Littlefield

come in the same class. Kipling's jingling rhyme "Fuzzy-Wuzzy" and the "Recessional" may be placed side by

side for the sake of comparison.

"An' 'ere's to you, Fuzzy-Wuzzy, with your 'ayrick
'ead of 'air—

You big black boundin' beggar—for you broke a
British square!"

is not usually memorized in school. Why not? The *Recessional*

"God of our Fathers, known of old,
Lord of our far-flung battle line,"

obeys the great laws of beauty and of grace. Here is a case in which feeling transcends mere formal statements. Perhaps without being able to define it we feel that the one group makes good literature and the other group, whatever their validity for play and amusement, is not good.

Looking more closely into the word, what do we mean by "good"? What, for example, is a good house or a good pen? Is it the same thing as a good book or a good man? Anything is good which fulfills the purpose of its existence. Anything is bad which does not. Therefore, the determination of what good music is involves the determination of the purpose of music. The mission of music is to express the inner life of the singer or player. It must be adapted to the needs and to the circumstances of one whose heart language it is, and it must be genuinely expressive of his feelings and experiences.

Music, to fulfill its mission, must be true to itself. Like any other language, it must be structurally correct. The laws of musical and literary effectiveness are identical. Both must obey the laws of form and agreement. Grammar, syntax and rhetoric are familiar words to us in verbal speech. Their counterparts are found in musical speech.

Three elements—rhythm, melody, harmony—must be balanced in good music. Rhythm is the physical and volitional side of music. It voices the intensity of emotion. Harmony corresponds to depth of thought and is needed to give fullness and color. Melody is the consecutive movement toward the end. It corresponds to the sequence of thought in argument. Undue emphasis on harmony makes an appeal to the intellect. The overemphasizing of the rhythmic element appeals merely to the senses. This is the chief fault of much of the cheap music.

In both music and literature forms change. During long periods both language and music have been enriched and enlarged in their power of expression. Both now have become vastly complicated. Each has its everyday speech, and its noble and distinctive collection of classics. When we read early literature, it is easy to see what there is in it that is abiding and what in its own time was vital and compelling, but has ceased to be so. That which is novel and stimulating in its own day becomes crude and commonplace. If it has some vitality, it is retained because it is quaint and interesting. If it has universality, it is inevitable and abiding. The trivial is evanescent.

A few illustrations will make this point clear. We are delighted to sing certain of the old Christmas carols that have come down to us from the early days, carols like

The First Noel and *What Child Is This?* We prize them because of a certain quaintness and plaintiveness. The melody of *Holy Night* charms us by its abiding simplicity. The *Adeste Fideles* wins us by its richness and depth of harmonies.

Expressing emotional states, music produces them. Great rapidity of movement agitates. Accelerated motion stimulates; retarded motion quiets; regularity of motion gives the sense of reverence or purpose. A sudden rise or fall in the scale is like a leap and produces the same effect as sudden exertion. Think of the inspiration in the long note and the leap of "Look away" in *Dixie*, or of the exultation in the sweep of the scale, a full octave, in the tunes *Antioch* and *Rotterdam*. The close-knit harmonies of the tune *Hamburg* express the sense of awe and solemnity. The tune, therefore, is fitted to carry the words, "When I survey the wondrous cross." The noble hymn which is taken from Beethoven's *Hymn to Joy* expresses aspiration and high resolving and is therefore splendidly fitted to express the thought of the hymn,

Joyful, Joyful, We Adore Thee. One of the oldest hymns in our hymn books dates from the eighth century. It is too often passed by. The words "Christian, dost thou see them on the holy ground?" portray a beleaguered fortress and the valor of the defenders as they face undismayed the menacing hosts. The majestic minor chords of both Dykes' and Booth's tunes picture with exactness the menace in the situation, and the triumphant change to the major in the latter part of the tune expresses the defiant meeting of the invaders' challenge.

The church has often failed to provide the music most helpful to its young people. Far too often light songs wholly devoid of the spirit of worship are selected for use in our church schools. Superintendents and leaders have overlooked the educational value of music. The same test should be applied to the music that is applied to a lesson: "What noble or inspiring thought will it give to the pupils?" We should also remember that the time for worship with our young people is exceedingly short and that we cannot afford to use it for any but the best things.

Hymns to Use With Young People

THE destiny of life is determined by the character that is developed during adolescence. This

period may be viewed as a process of construction, the building of manhood and womanhood upon the foundation laid during childhood. Adolescence, also, may be likened to a turbulent river, fed from the crystal stream of childhood and flowing into the sea of maturity. The lake of adult life is composed of the elements that are swept into its liquid mass by the swiftly moving waters of adolescence.

The sympathetic leader sees in the fundamental traits of youth a veritable rainbow of promise. Adolescent religion is characterized by a longing for reality, an aspiration for a higher and nobler life. Youth finds satisfaction in responding to the concrete challenge to follow the supreme ruler, Christ. He has amazing capacity for growth in self-control, for grasp upon fundamental truths, for expansion of mental horizon, for culture of human sympathy, for development of the spirit of brotherhood. His religion is deeply altruistic, seeking expression in the conquest of evil, the righting of wrong, and the uplift of humanity. He has an ingrained hatred of cant, sham and ostentation. Although he despises pure formality, he participates sympathetically in a religious service that is designed to meet his needs. He has a profound capacity for participation in Christian worship.

Christian worship is the devotional expression of individual and common human need, and of the absolute

By Harold F. Humbert

Christianity is the religion of spiritual song. It inherited a magnificent psalmody, but has given birth to an invaluable hymnology, and also to the new art of harmony to which modern music owes the greater part of its boundless wealth. Outside of Christendom, religious music has hardly shed the primitive animistic character of rhythmic noise, and children's songs are almost unknown. But the Christian religion found in music a congenial ally, ready to aid its progress in the individual heart, and in the world's history. The thought of God, of Christ and his cross, of the Christian graces, and of the immortal life, is entirely consonant with musical expression.

—JOHN HARRINGTON EDWARDS
in *God and Music*.

worth of God as revealed in Jesus Christ. The elements of worship are a consciousness of need, a consciousness

of God, a spirit of humility, a spirit of gratitude, and an appreciation of human fellowship. The modes of worship are music, especially hymn singing, prayer, the communion, devotional Bible reading, testimony, and offering. The aims of training in worship, according to Hugh Hartshorne, are the cultivation of emotion-attitudes: faith, reverence, gratitude, good will, and loyalty.

Music has a distinctive function in worship, the deepening of the impression of religious emotion, and the giving of opportunity for the expression of that emotion. Luther Burbank, the scientist, has spoken a significant testimony to the power of music: "It is one of the voices of nature, a voice of soul to soul adapted to every mood. Music releases the soul from its mortal shell and takes it to brighter skies, new oceans, mountains, flowers, trees, and brooks, where time and space do not intrude." Music is fundamental in the culture of the devotional life of youth, because it offers opportunity for expression of aspiration toward a nobler life, of the meaning of God in human experience, and of the relationship of religious impulses to service for humanity.

Tunefulness and Rhythm

Adolescent songs should be characterized by tunefulness. A flowing melody sings its way into the life. It springs spontaneously to expression in moments of reflection. It

flashes upon "that inward eye which is the bliss of solitude." It is a moral safeguard in time of stress. Illustrations of such melodies may be found in Jude's setting for *Jesus Calls Us*, Lowry's *I Need Thee Every Hour*, Stebbins' *I've Found a Friend*, Doane's *Tell Me the Old, Old Story*, Nichols' *We've a Story to Tell to the Nations*, Willis' *It Came Upon the Midnight Clear*, Sherwin's *Day Is Dying in the West*, Schultz's *Lamp of Our Feet*, Calkins' *Fling Out the Banner*, Dykes' *The King of Love My Shepherd is*, Walch's *O Zion, Haste*.

The hymn tunes for use with adolescents should have marked rhythm. Martial songs have strong appeal, for example, Geibel's *Stand Up for Jesus*, Sullivan's *Onward, Christian Soldiers*, Cutler's *The Son of God Goes Forth to War*, Goss' *Who Is on the Lord's Side?* and Barnby's *We March, We March to Victory*. Many songs with distinct rhythm have not the martial atmosphere; for example, Wesley's *The Church's One Foundation*, Zundel's *Love Divine, All Love Excelling*, Giardini's *Come, Thou Almighty King*, Haydn's *O Worship the King*, Mason's arrangement of the Handel melody for *Joy to the World*, Mason's *From Greenland's Icy Mountains*, Fischer's *I Love to Tell the Story*, Doane's *Rescue the Perishing*, Gabriel's *More Like the Master*, Bradbury's *Saviour, Like a Shepherd Lead Us*, Hopkins' *Saviour, Again to Thy Dear Name We Raise*, Hemy-Walton's *Faith of Our Fathers*, and Ward's *O Beautiful for Spacious Skies*.

A Climax and Rich Harmonies

A song with a climax of power and volume has an appeal to youth. A chord with rich harmonization, on a hold, seems especially delightful, such as the chord in the last measure of *Saviour, Like a Shepherd Lead Us*, on the last syllable of the word *Jesus*. An effective climax is found in the last three chords of Maunder's *The Whole Wide World for Jesus*. Adam Geibel's arrangement for *Stand Up, Stand Up for Jesus* has a fine climax at the conclusion of the stanza as well as in several parts of the refrain. Other illustrations of this principle of climax may be found in the last score of the Smart setting for *Lead On, O King Eternal*, the chorus of the Hemy-Walton's *Faith of Our Fathers*, the last four measures of Goss' *Who Is on the Lord's Side?* and the third score of the traditional English melody to which is sung Maltbie Babcock's *This Is My Father's World*.

In adolescent worship rich harmonies with relatively simple modulations should be used, involved harmonies and difficult intervals being reserved for special choruses or quartets. The hymns should be chosen for the benefit of the average member of the group, rather than for the most advanced. Those who have had special musical training may be utilized in the singing of special selections. Simplicity does not bar counter melodies in the various parts. This device is employed in some of the choicest hymns: Barnby's *Now the Day Is Over*, Koschat's *The Lord Is My Shepherd*, Wallace's *Immortal Love*. Harmony may be close, yet relatively simple as in Schulz's *We Plough the Fields and Scatter*, and Dykes' *Lead, Kindly Light*.

Quiet music has a valuable place in the religious development of youth. In the midst of struggle for moral victory girls and boys need songs that will calm the tempests within their hearts. Soft chords and flowing melodies lift the soul toward the Father. Maker's setting for *Dear Lord and Father of Mankind* is an admirable exam-

ple of such a hymn. Other songs of this type are: Monk's *Abide With Me*, Lowry's *I Need Thee Every Hour*, Parker's *Love's Offering*, McNaughton's *Love at Home*, Willis' arrangement of the Crusader's Hymn to the words *Fairest Lord Jesus*, and the Mendelssohn-Bartholdy *I Hear Thy Voice*.

Poetry of Real Value

The words of hymns for use with adolescents should be not mere rhythmical combinations, but poetry of real value. Since hymns become part of the permanent religious background of life it is vital that they shall have poetic worth. Dr. Milton Littlefield says: "In worship the thought expressed is as important as the musical vehicle of expression. A large part of education lies in the realm of subconscious experience. Truth, aspirations, purposes, repeatedly voiced in song, become part of the mental store. No words should ever be sung which cannot be read." Prof. Henry H. Tweedy declares that hymns should possess literary merit, be rich in religious values, contain true conceptions of God and our relations to him, contain wholesome imagery, and be true to life.

Practical Tests

As a test of the hymns which have made deep impression upon youth, I made inquiry of four young men as to their favorite hymns. The first young man was twenty-three years of age, and representative of a considerable group of young people who have had little musical training. His hymn list, including the reasons for his choices, is well worthy of consideration by leaders of youth:

Abide With Me: Its music.

A Volunteer for Jesus: A call to service.

Lead On, O King Eternal: A challenge to heroism.

America the Beautiful: Its majesty and largeness; its patriotic and spiritual appeal.

I Love to Tell the Story: The words are my sentiments.

O Love That Wilt Not Let Me Go: The words are wonderful, expressing the love of God.

I Need Thee Every Hour: That song makes a fellow realize his dependence upon God.

He Leadeth Me: I like it, but it doesn't appeal as the others do. It is really more a song for adults, because it emphasizes the future life, and young people are looking for a present career.

Jesus, Saviour, Pilot Me: It makes you realize the closeness and reality of the personality of Christ.

Stand Up for Jesus: The song speaks of the manliness of the Christian calling.

Fight the Good Fight: I like the use of athletic terms, and putting Christ at the center of things.

The Fight Is On: I enjoy hearing a bunch of fellows sing it; the swing of the music is great.

Jesus Calls Us: I like this song the best of all. I heard it sung at my first Older Boys' Conference. It was sung by all the fellows, and made a great impression on me. It is the call of Christ in daily life.

Another young man, nineteen years of age, also without technical musical training, made an interesting selection:

When the Roll Is Called Up Yonder I'll Be There: I like this tune. When I have anything on my chest I like to get it off, warble it right out.

The comment indicates that the choice was made because the song enabled the lad to forget his vocal limitations, to sing with vigor when others were singing with enthusiasm, thus being freed from self-consciousness. This suggestion indicates why many youths enjoy singing

songs that have volume: they provide opportunities for losing the individual consciousness of limitation in the power of mass singing. It is possible to secure this value in songs of higher musical type than the one suggested above.

Rock of Ages: I like the harmony and the idea of the song.

Faith of Our Fathers: The swing.

The Fight Is On: Pep and volume; I don't like anything slow and low.

How Firm a Foundation: Words and music.

I Need Thee Every Hour: I like it because it expresses my own need.

Other songs included in this young man's list were: *I Love to Tell the Story*, *Sound the Battle Cry*, *Blessed Assurance*, *He Leadeth Me*, *I Am Thine*, *O Lord, Let the Lower Lights Be Burning*.

The third witness was a young man of musical talent and training, twenty-two years of age. He has been the superintendent of an Intermediate Department in a church school. His choice was a blend of personal preference and judgment as to the songs which his comrades enjoyed:

The Son of God Goes Forth to War: its martial spirit, the spirit of conquest, and flowing rhythm.

What a Friend We Have in Jesus: Young folks need a real friend in whom they can confide. When I have been in the mood of feeling misunderstood I have often chosen this hymn for our department.

Where Cross the Crowded Ways of Life: The music comes to an appealing climax. Each stanza portrays the need of the world, and the last part of the stanza brings us back to Christ as the hope of the world. The music fits the words.

Faith of Our Fathers: Most young people, knowing something of Christian history, think of the martyrdom of Christians, admire it, and realize that we should have the same heroic faith.

Missionary Chant: The majesty and sequence of chords give a reverential atmosphere.

I'll Go Where You Want Me to Go: The song touches on the choice of a career; we want to be dominated by a spirit of willingness to go anywhere that we can be of most service.

I'll Answer With the Best That's in Me: I think of Sterling Williams' phrase, "Living life to the full"; the hymn brings a realization that our talents can be used to the best advantage.

Hold the Fort, For I Am Coming: I like the rhythm of the music. The words contain a sense of responsibility, which every young person is willing to bear if it is properly presented to him.

O Love That Wilt Not Let Me Go: The

music has rich harmony; the song is better appreciated if you know the story of the author's experience.

In the Cross of Christ I Glory: This song was a favorite of the men in the army. I associate it with a wonderful prayer service at a boys' conference, hearing the fellows pray and then hearing them sing.

Onward, Christian Soldiers: It is a hymn that we have known from our childhood and that has become a part of us. The rhythm of the music is fine. As we sing we are looking ahead to victory, seeing the church move on.

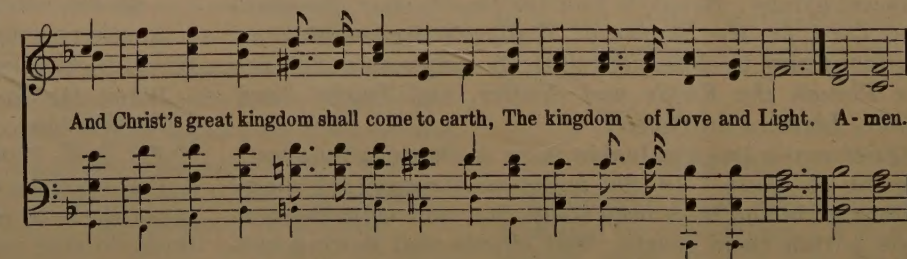
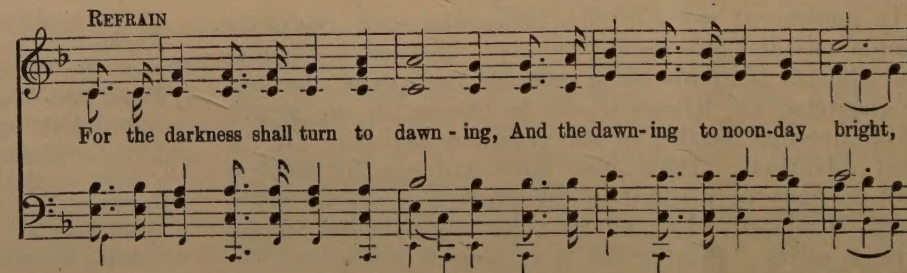
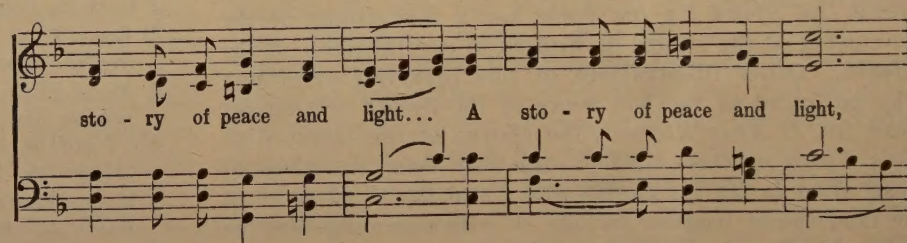
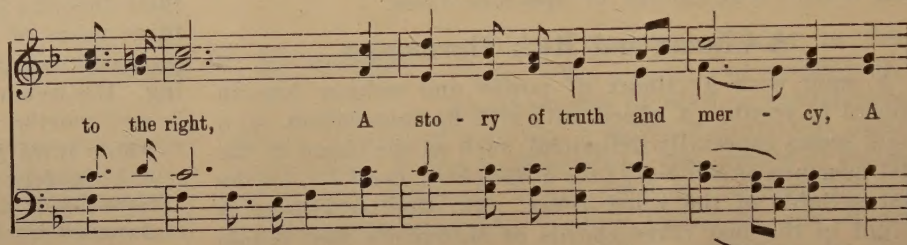
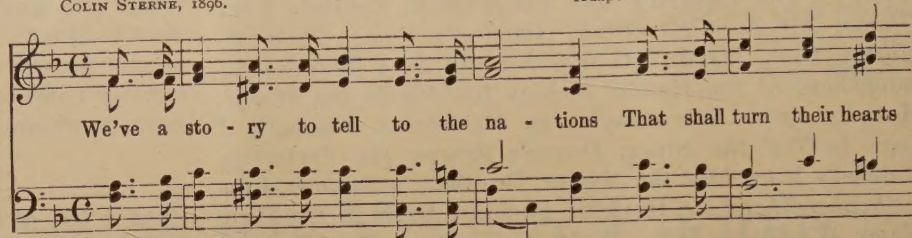
We've a Story to Tell to the Nations: Its appeal is to sympathy for those in foreign countries who do not have the same chance that we do. A fine climax in the chorus gives the reason for our missionary efforts.

*And Christ's great kingdom shall come on earth,
The kingdom of love and light.*

We've a Story to Tell to the Nations.

COLIN STERNE, 1896.

Adapted from H. ERNEST NICHOL.



From The Methodist Sunday School Hymnal

The last group of selections came from a twenty-two year-old young man, who has had experience as a worker with younger adolescent boys. The choice represents his judgment, based upon a knowledge of youth as well as upon partial familiarity with musical standards, as to the songs which are valuable for adolescents:

Faith of Our Fathers: A challenge to keep the pace that our forefathers kept; a challenge to overcome hardships as our forefathers did.

America, the Beautiful: The song describes the wonderful nation in which we live, makes us proud of our country, and loyal to our country. It gives us a feeling that we are trying to make America Christian.

A Volunteer for Jesus: A recruiting song for Christian leaders. It has a militant air that makes you burn inside to do something for Jesus.

A recognition of the waves of adolescent life will aid in the selection of hymns for their use. Early adolescence, the ages of approximately twelve to fourteen, has been called a period of altruistic heroism. During these years songs of the heroic Christ—his life, his power, and his challenge to youth—are peculiarly appropriate. Hymns of the missionary impulse are of vital value. Middle adolescence, the ages of approximately fifteen to seventeen, is a time of reflective adjustment to life situations, the struggle for self-mastery and the permanent choices which determine character. Helpful hymns are those which tell of the God of power, care and love; of the Christ of comradeship and guidance, the friend whose companionship is closer than that of a brother; of the indwelling spirit of God; of his guiding word, the book of truth; and of the expression of the spirit of brotherhood through service. Late adolescence, the ages of approximately eighteen to twenty-four, is a period of adjustive partnership in the plan of God, a period of the religion of idealism. The needed hymns are songs of aspiration toward God and of faith in his purposes for mankind. How vital are these songs in the period of intellectual reconstruction, in the shadow of doubt!—hymns of the Christ, the way, the truth, the life, the great ideal of humanity; songs of patriotism and purity, of justice in human relationships and joy in human fellowship, of Christ-motivated self-control and Christ-impelled service.

Fundamental Religious Messages

An outline of the fundamental religious messages that should be voiced in adolescent hymns is as follows:

1. God

a. His power in:

- (1) Creation; the world beautiful
Babcock's, *This Is My Father's World*
- (2) Guidance of human destiny
Martin's, *God Will Take Care of You*

b. His love for all mankind

Baker's, *The King of Love My Shepherd Is*

c. His recorded message, the Bible

Barton's, *Lamp of Our Feet, Whereby We Trace*

d. Our communion with him through prayer

Havergal's *Lord, Speak to Me, That I May Speak*

e. The inspiration of his Spirit in human hearts

Longfellow's, *Holy Spirit, Truth Divine*

2. Jesus Christ

a. His life; the story of redemption

Parker's, *Tell Me the Story of Jesus*

b. His power to transform human life

Wesley's *Love Divine*

c. His challenge to:

- (1) Decision
Havergal's, *Who Is On the Lord's Side?*
- (2) Consecration
Alexander's, *Jesus Calls Us O'er the Tumult*
- (3) Service
March's, *Hark, the Voice of Jesus Calling*

True Hearted, Whole Hearted: That's a peach. The music is adapted to young people because there's a snap to it, and the words because youth is the age of loyalty and friendship.

O Jesus, Prince of Life and Truth: A song of consecration. It is peculiar in talking about the boy Jesus in Nazareth, human and tempted like we are. It is a call to purity and service.

Hold the Fort: There's a great tune to that song. It sticks with you, probably because of the rhythm. The words have an appeal to tenacity.

Day Is Dying in the West: An evening song. The easy quiet goodnight melody is linked with the dying day. The song brings the spirit of worship. God has made everything silent; he is coming down to speak to you.

Hark, the Herald Angels Sing: A Christmas song. I include it in the list because we should have various kinds of hymns; we don't always need battle hymns. It tells of the king of peace and the beginning of a new life for the world.

In the Cross of Christ I Glory: The words are striking. It's a song that makes you glad to sing. It has a beautiful melody.

Battle Hymn of the Republic: A song of patriotism, a moving picture of the Christ in victory. The chorus has a vim that makes you like to sing.

God of Our Fathers: The song shows the power of God to protect and guide. The sounding of trumpets before the song, appeals to you. There's a good harmony in the music. Boys love to sing parts; they revel in a song that they can sing tenor to.

More Like the Master: A worship song that voices the attempt on the part of the singer to live the life that Jesus lived. It has a tune that flows on like a river.

3. The Ministry of Music

a. Expression of:

- (1) Aspiration
Toplady's *Rock of Ages*
- (2) Petition
Ellerton, *Saviour, Again to Thy Dear Name*
- (3) Gratitude
Mant, *Lord, Thy Glory Fills the Heavens*

b. Inspiration to:

- (1) Communion with God
Heber, *Holy, Holy, Holy, Lord, God Almighty*
- (2) Christian victory
Hastings, *Hail to the Brightness*
- (3) Service for Mankind
Sterne, *We've a Story to Tell to the Nations*

4. The Spirit of Brotherhood

a. A manifestation of the mind of Christ

Gladden, *O Master, Let Me Walk with Thee*

b. The motive for human endeavor

Crosby, *Rescue the Perishing*

c. The essence of true patriotism

Bates, *America, the Beautiful*

5. The Life Victorious

a. The power of Christ to aid in overcoming difficulties

Palmer, *Yield Not to Temptation*

b. The Christian hope of immortality

Faber, *Hark, Hark, My Soul*

Word Pictures of Religious Activities in University Communities

By University Pastors
From California to New England

Part II—The Middle West

1. What is your plan for meeting the young people and finding any who may need special guidance as each new group comes to the community every fall?
2. What opportunities are offered to the college young people of your community for Bible study classes or classes to discuss the application of Christian principles to everyday life?
3. What opportunities are offered along the line of Christian service, and how are these brought to the attention of the students?

These questions were sent out by THE CHURCH SCHOOL to a selected list of university pastors. The replies are being published in the hope that they may be of help to other leaders when making plans for the coming year. Responses from the eastern part of our country will appear in a future issue of the magazine. These accounts were written just before the close of the school year. Some are by pastors of churches in university communities. Naturally these accounts are from the viewpoint of the local church. Others are by student pastors; in some cases the pastors are employed by a single denomination, in others by several denominations. These are from the student or university viewpoint. These differences will be recognized by the reader.—*The Editors.*

University of Nebraska

I HAVE been in this work scarcely long enough to have settled convictions. We have been working under a cooperative plan here this year which seems to offer great possibilities. It has made a much larger impress upon the university community than the religious work has ever done before.

One will not be long in work with university students before he comes keenly to realize that it is the human touch that makes the strongest appeal in their busy life. To be sure a pastor must be business-like in his methods else he easily wastes much time in this indefinite sort of work, but he cannot depend on the circular letter and the card index to do his work for him. These are too impersonal for the college youth, brimming with vitality and absorbed with so many strong interests. The first weeks of a student's life at the university are crucial, and he sorely needs every assistance that can be given him by older and saner heads. Those who do not easily and quickly fall into some social group are sometimes in greater danger than are those who are overworked in this respect, for they lack the sanction which with most of us is such a powerful incentive to self-respect. Hence the pastor and the group of student helpers whom he has gathered about him for this special task have a rare opportunity in helping the unattached freshman to establish proper social relations and effective habits of study. The most efficient supervisory system yet invented by the university has not succeeded in greatly reducing the heavy mortality of first year students. If these students are discovered in time, their spirits resuscitated and their backbone stiffened by the kindly physician, a very large percentage will be saved from academic and, still worse, moral failure.

1. The final plan used by the successful university pastor in meeting his new students each autumn will proba-

bly result from the combined use of several methods and agencies. Pastors throughout the state from whose fields these young people come to the university must in some way be brought to a realization of their part in this great task. They can do a very great service by furnishing the student pastor an accurate list of their young people, by volunteering such information regarding each of them as will give the pastor a little advance help in meeting them, and by notifying the university pastor at once in case they hear any unsatisfactory reports regarding any of their young men or women.

It goes without saying that the university pastor should make the largest use of the receptions given at the opening of each school year by the churches at the university center. These offer a valuable and early opportunity of meeting new students, most of whom will become more or less regular attendants at the services of the churches.

A lookout committee should be organized to make it their task to seek out new students and to present them to the pastor, preferably at his office. In this brief visit he should occupy himself with so fixing the name and the face as to be able to recall them on the occasion of the next meeting, securing the student's address and telephone number, and his consent to come to the office for a longer visit after the rush days of opening are over, this visit to be by appointment at a definite time.

After the first week or two, during which every effort has been made to gain quick acquaintances and to procure as accurate as possible a list of the students who belong to his group, the pastor should set out to do more intensive work through the interview method, giving at least half his time to this phase of the work, until he has interviewed his entire list. About twenty minutes should be given to each student. It is best to follow a carefully planned questionnaire, so that the information may be filed and used in various ways. This interview if rightly conducted lets the pastor into the life of the student as a helper, and

he may expect that student to make him an adviser in time of perplexity and need.

2. Practically all the churches at our university center now make a special effort to provide student Bible classes in connection with their church schools. In this effort the churches receive the assistance of the cooperating religious forces on the campus. As yet, these courses have been in no way standardized, either as to preparation of teachers, type of courses used or method of presentation. In general, however, the churches are interested to get the best line-up possible. For the year, which is now closing, a printed list of all the courses in the churches of which we could gain any information, together with the voluntary courses given on the campus, was widely distributed to students. Announcement of such courses was made also at a large Bible study banquet of eight hundred students and faculty members.

The young people's societies of the churches are largely supported by students and offer fine opportunities for the discussion of everyday practical problems of young people.

3. The principal opportunities for service are afforded to students through the organized institutions of religion, on and off the campus. These include committee work in the university-wide religious program under the student committee of two hundred, in the Y. W. C. A. and the Y. M. C. A., and in the young people's societies of the churches; boys' and girls' classes and clubs in the churches and in the city associations. The industrial work also covers a variety of activities, such as teaching classes for foreigners, in English and citizenship, classes for workmen to assist them to become more efficient in their trades, boys' and girls' and mothers' community clubs, home visitation, hospital visitation, shop meetings, etc.

Not all of these opportunities have as yet been systematically developed. The use of students in directing the week-day activities of teen age boys' and girls' classes in the church schools is an almost uncharted and unmanned field that offers a fine training in leadership for young people of college age. We find more students ready to give time to this type of practical Christian work than we have as yet opportunities for service.

David Edward Thomas, Lincoln, Nebraska.

Kansas Agriculture College

The current year we have been handicapped owing to the fact that we have had no salaried assistants except part time clerical work. The Y. M. C. A. and Y. W. C. A. have a card which the students fill out at the time they register. On this card the church preference is stated. Each pastor is furnished a list of the students expressing a preference for his church and also a list of the non-preference students. This method is not altogether satisfactory owing to the fact that some students, especially of the upper classes, neglect to fill out this card, knowing its nature and realizing that it is not compulsory.

Invitations are sent to all students and a "mixer" is held at each church on the same night where the students gather for mutual acquaintance. The willingness of the pastors to consult with the students along the line of their needs is given publicity in church bulletins and in circular letters. These letters bring to their attention the possibilities of their receiving help in problems of social life, financial problems, home problems, religious life, intellectual difficulties, friendships, health questions, methods of study, vocational guidance, etc.

A class for college young people is conducted by the pastor at the church-school hour and studies two parallel courses. The first is a course in religious education, its history and its problems. For this work college credit is granted when students have been regularly assigned by the college authority and meet the specified requirements. The other course is on some phase of practical application of religion. This year the course taken is religion and health, ancient and modern ideas historically considered. This class is brought to the attention of the students by circular letters, public announcements, church bulletins, and announcements on the college campus bulletin boards.

William Frank Slade, Manhattan, Kansas.

University of Iowa

Iowa is a state of many towns and small communities. In them the churches are the outstanding social institutions. They are the leaders in the community enterprises and are seeking to make the lives of the people better, happier and more ideal. The young men and women who enter their State University are not surprised, then, to find upon the official registration blank such questions as these: Are you a member of a church? If so, what denomination? If not a member, which church do you prefer? Have you had any experience in social or religious work? One's life in the community is of common concern to the State University and the church. To sustain him in loyalty to his church, to help him appreciate the full significance of the gospel it preaches, and to send him back to it in his post-university days inspired to work in and through it for the betterment of his fellow citizens everywhere, is the endeavor of those who represent the church on the university campus.

The information about their church connections enables the churches at the university to know immediately who are their students. Letters of welcome and invitations to week-end socials where they may get acquainted with other students and with people of the church are sent each newcomer. On Sundays they are invited to share in the worship and are made to feel that they are a real part of the congregation. Those who are members of the home church are urged to become affiliate members of the university church, that they may regard themselves as still actively supporting the work of a church. Those who are not members are invited to unite with the church when they return for their brief holiday vacations. The students have responded in large measure to the invitation of the church. At the student center the university pastor makes an opportunity for many a personal talk with the student about his religious ideas and ambitions for life. Here, in a tax-supported institution, close connection with the local church and direct pastoral interest in the individual student aim to furnish that wholesome, positive Christian outlook which the church college imparts through its curriculum and general influence and atmosphere.

Each fall the churches of the city advertise the courses and leaders of their student classes in the church schools upon one common folder. Committees of students, furnished by the Christian associations, bring these folders to the students in the rooms and encourage them to enroll in the classes. The subjects offered are similar to those given in the required Biblical courses of the colleges, and they are taught by strong men and women of the university community. "It is the business of the colleges and

universities to teach men to think" is the statement frequently made by educators. We may say that it is the business of the church at these institutions of "learning to think" to help our youth "love the Lord their God with all their *mind* and *strength*," as well as with all their hearts and souls. For the application of Christian principles to today's life demands most earnest thinking and strength of body and will on the part of every man and woman.

About the campus are located the university hospitals, one of which is for the treatment of children crippled by infantile paralysis. Not far from the city is the State Tuberculosis Sanatorium. Through the agencies of our interdenominational board large numbers of students are engaged in story telling, teaching in the day and Sunday schools, giving entertainments, and leading Sunday evening religious meetings for the patients. The various holidays afford opportunity for working up community celebrations in the various hospitals and convalescent homes. In the city the boy and girl scout councils, with their employed executives, give practical training in scouting and scout leadership for many other students. While in the young people's society and in the regular services of the churches the ideal of service through the acceptance of the highest Christian conception of their respective professions is constantly being stressed.

To deepen and broaden his appreciation of what Christianity can mean to himself and to the institutions and life of humanity, and to help him to be an active participant in raising his community to the high standards of the kingdom of God, is perhaps the greatest contribution the church can make to the university man and woman. Our state has for its motto the proud boast that "In all that is good Iowa affords the best," and the church must add its best to all that the university may give to the state and the world.

Walter C. Schafer, Iowa City, Iowa.

University of Wisconsin

Central in our work with the college young people is the students' association, composed of all students of our church membership or preference. We have an average of a thousand students a year, with an annual change of from three to four hundred. A cabinet of fifty-three plans and leads in the activities of the association. These fifty-three, aside from four officers, make up the committee of the seven departments, church, finance, music, publicity, religious education, social, and social service.

At commencement time, the secretary of the students' association requests pastors of churches from which

young people have come to the University of Wisconsin to send lists of those who are planning to enter in the fall. As soon as these names are received, they are distributed to the cabinet members who write the prospective new students, telling them of the life at the university. As soon as their Madison addresses can be obtained, their location is given the cabinet people who have written them in the summer. Registration at the university gives all university pastors information as to the church preference and status of new students. Additional names secured in this way are also apportioned to our cabinet members for their attention.

Believing, as we do, that the church is the fundamental agency for the promulgation of Christianity, we focus our efforts on conserving and augmenting church interest on the part of our students. We lay special stress on the importance of church membership, and our cabinet throws itself vigorously into the task of inducing those who are members at home to become members of the local church. The result is that five hundred and thirteen of our group this year are either associate members or members in regular standing of the Madison church.

The cabinet cooperates in making successful plans for special study groups conducted by either the university pastor or faculty members. This year we engaged one of the philosophy department of the university to give a series of lectures on religion and philosophy, with opportunity for student discussion at the close of each lecture. The following subjects were taken up: *Is Religion Dead or Dying? Is God Man-made? Is God Dead? Who is God?*

Can Man Know God? Are Religion and Science Incompatible? What About Evolution and the Laws of Nature? Has Life a Meaning? Is Evil Real? Is Evil Ultimate? Is Man Immortal? The average attendance was over two hundred and interest ran high. Students of all faiths and no faith were attracted to the lectures. Postal notices, advertisements in the university daily, personal invitations from interested students, and announcement in the local church pulpit, brought the course to the attention of the student body.

All university pastors are conducting study groups of one type or another, but as the University of Wisconsin gives no credit for work of this kind, considerable difficulty is found in maintaining the attendance of students in large numbers. The freshman is willing enough to "sign up," but multiplication of interests encroaches upon his time, and voluntary study groups are apt to suffer in consequence.

In our own work, we depend upon personal conference

These People Believe in the Church

And you do. They said so when they joined their home church. So did you.

They also took their stand for the church here at the University when they became associate members of our local church. So may you; and not disturb your membership in your home church.

You strengthened the church in your home community by joining it. You are now a member of a new community, and a new call comes to you to help the church cause here by taking your stand and declaring your position to the student body.

There is no place where the church cause needs strengthening more than in a University community. Here again is your opportunity.

*First page of a booklet containing list of University students
(University of Wisconsin) uniting with one of the
local churches at Madison, Wisconsin,
as associate members.*

UNIVERSITY OF NEBRASKA

GO-TO-CHURCH SUNDAY

CHURCH AFFILIATION SUNDAY

NOVEMBER 21, 1920

This invitation, which goes out to the students of all denominations, has my hearty approval. I shall be greatly pleased if the movement results in a marked increase in attendance at all the churches. This is one of the fine customs that may well become an All-University tradition, and every student is urged to help make it such.

SAMUEL AVERY,
Chancellor of the University
of Nebraska

Every student of the University of Nebraska is invited, and urged, to attend the church of his choice, Sunday, November 21st. The observance of the Sunday before Thanksgiving, as Go-to-Church Sunday, has become an annual custom at the University of Nebraska. Let us make church attendance as universal as possible.

At many of the churches, opportunity will be given for students to unite with the church, either as regular members, or as affiliated members.

Please accept this as an invitation to attend the church of your preference, Sunday, November 21, 1920.

HARRY J. LINTON,
Chairman Executive Council of the Committee of Two Hundred

C. J. POPE,
Chairman of Church Affiliation Committee

as the most effective means of religious education. With only the one individual's problems to consider at the time, we can get farther in one hour's conference in clearing away difficulties and establishing convictions than is possible with a whole course on a general subject. Preparatory to these conferences is our social work. Receptions, banquets, and social evenings at the parish house help to establish such friendly relations between students and university pastor that they naturally lay their problems before him for discussion.

Our students' association offers ample opportunity for Christian service, more than many of our students can undertake. It furnishes a means for vital education in church activities, providing a laboratory in which the student becomes, through actual experience, proficient for the service of the church of tomorrow.

J. E. Sarles, Madison, Wisconsin.

University of Illinois

1. Our plan for meeting the young people in the autumn when they come to the university consists of a series of pre-registration get-acquainted socials. These are attempts to break down the freshman timidity through contact with some one from the same community or county. Another important feature of our program is the social hour on Sunday which precedes the young people's meeting. We also endeavor to secure from the pastors of the state information relative to those coming, so that we will be able to establish a basis of friendship very soon after the freshman arrives. The churches are open during registration for the rendering of any aid that can be given.

2. Beginning last year, the churches established courses of study in the church schools with the idea of making these courses somewhat of a permanent feature year after year. All the churches about the campus, including the Roman Catholic, publish their courses in one pamphlet. Copies of this pamphlet are mailed to prospective students and put in the hands of freshmen very early in the fall. In one of the churches the pastor has a regular hour four days of the week for consultation with students, and the indication is that it is going to be one of the most valuable ways of helping students to solve the problems before them. The same church has organized a student association with various departments of service.

Robert J. Locke, Champaign, Illinois.

Michigan Agricultural College

1. We endeavor to meet the entire freshman class every fall and present to them the need of their deciding upon the vocation for which they want to train. Some one is delegated to present this matter to the first meeting of the freshman class. The last two years since I have been here, I have performed that function myself. Then as other students come in, their names are secured and personal contact made with them some time during the year. Regular interviews are scheduled with those who desire vocational guidance, and through various student meetings all are urged to take advantage of this opportunity.

2. In the People's Church (attended by all evangelical denominations), we have two large student Bible classes that take up for their study the principles relating to everyday Christian living. These are very influential in the student life and the largest group of students is touched through the medium of these classes. The opportunity for study along this line is called to the attention of the students upon their return to college in the fall. Special invitations are sent to all students to the first men's class and girls' class social gatherings. Both are organized classes. Classes for shorter terms are also arranged. For example, there are a class for short course men, a class for East Lansing young men and a class for East Lansing young women. These last two classes are not always confined to students.

3. There are many opportunities for Christian service and it is hard to outline them definitely, for there are many changes from month to month as new opportunities present themselves. Among these may be noted specially extension service on the part of certain groups organized to hold week-end services in neighboring communities; student volunteer needs conducted by students who are planning to go to the foreign fields; enterprises developed primarily with the purpose of solving special college problems. The work mentioned last is accomplished by the united effort of various religious organizations on the campus. One of the evils which has been definitely attacked is that of cribbing. This has been corrected largely through the moral influence of Christian students definitely lined up against this practice. Students are often called upon as individuals to perform tasks as they appear.

O. W. Behrens, East Lansing, Michigan.

A Service of Worship or Opening Exercises?

By Eugene C. Foster

The author of this article challenges our conception of the function of the opening period of the church-school session. He has drawn some sharp contrasts. Have your teachers ever discussed this in the workers' conference? Is this service of worship a matter wholly in the hands of the superintendent, or have the teachers something to say about it? What do you have in your school—"opening exercises" or "a service of worship"?—*The Editors.*

THE old term, "opening exercises," still lingers in many schools. It is a good term, as far as it goes; but often the school is satisfied with the limited interpretation of the term. How is it in your school? By whatever name the opening period of your school is known, what is its purpose and its content?

What the Opening Session Should Accomplish

Clearly, we should quickly define the purpose of this opening period. Bearing in mind the purpose of the church school, which was discussed in a previous article, what part does this early portion of the school hour have in achieving that purpose? The opening portion of the school session, whether for a department or for several departments gathered in one room, should accomplish several things:

1. It should insure a prompt and orderly start for all concerned. Without such unity it is conceivable that each class would begin in its own time with resulting disorder.

2. It should give opportunity for the general officers of the department or of the entire school, as well as the pastor, to appear in definite relation to the school program.

3. It should offer opportunity for mass singing that would be lacking in any other arrangement.

4. It should offer opportunity for responses and other forms of participation by the whole group.

5. It should offer opportunity for public and united prayer.

6. It should make a place for essential notices or other items of general interest.

Now, it is conceivable that all these things may be provided for, and yet result in "opening exercises" and nothing more. So our problem is a real one.

We need first to conceive of this opening period as a service of worship. The mere adoption of this term, instead of the phrase "opening exercises," marks a long step in advance. To speak of this period to the teachers and from the platform, as the "service of worship" has in itself a value in giving a correct interpretation of this period.

If it is a service of worship, then a good many things will settle themselves. What kind of singing would such a service imply? What kind of order and attention? What

part would promptness in beginning and closing have? How about a reverent attitude throughout, not more or less reverent during prayer than at other times? What part would a long speech by the superintendent or other officer have in such a service of worship? What "notices," and how many would enrich the service? Indeed, the minute that you and I adopt the term "service of worship," we have answered some of our own questions.

It should be a *planned* service; probably every detail planned, even though there may come the necessity for some changes. Such planning will look toward unity, toward balance, time used, persons participating, and many other details.

It should be a *varied* program. It is not desirable to follow the same routine Sunday after Sunday—song, response, prayer, etc. It may begin in any one of a dozen or twenty ways. It may have an occasional address from the platform; probably should not always have this. It may be under the direction of a class for one Sunday, with the superintendent not on the platform.

It should be a *bright and attractive* program. It is easy to get into an over serious attitude. A class of boys once sent word to me by their teacher, to "please smile more." I learned my lesson. It does not need to be an entertainment to be attractive; it can be varied and winsome, and reverent all in one.

It should be an *appropriate* program. A program for older girls and boys in which there are frequent references to children, or in which distinctly children's hymns are sung, is not very attractive to young people and they cease to come.

It should be a *program of worship*. It gives the setting and the background for the lesson period. Young people come to the church school with their minds on many interests. If they are to study the lesson with profit, they will need, in most cases, a transition period to focus their thoughts on things of spiritual value. Not that the whole function of this period is preparatory; no, indeed. I would have this opening service so planned that if some one left at its end, before the lesson period, he would carry from it a benediction for the hours and days to come.

It should be a *prompt* program, in beginning and in ending. Notwithstanding all the excuses that are given for starting late, there is none that is valid. Pianist or or-

ganist late? Start without the instrument; do not begin with a song. Only half the people there? They are entitled to a prompt beginning as their reward. Late comers cause disorder? Not if they are detained at the door and come in at regulated times. The room is not ready, the books are not distributed, the secretary has not come —? All a matter of organization or replacing inefficient officers with others who function.

As to the promptness of closing this service of worship, it is a matter of simple justice to the teachers. They should know, almost to the minute, how much time they are to have for the lesson period, and they should not be robbed, not even by the superintendent, or the pastor, or by any invited speaker. (By the way, do we still persist in inviting visitors, of unknown capacity, to "speak to the school"?)

How long should this service of worship be? Experience of many suggests this method of measurement. In a total school session of fifty-five minutes, not more than fifteen minutes for the opening; in a session of an hour, twenty minutes; or in a session of an hour and a quarter, probably thirty minutes. Seldom, if ever, over the half hour, unless special provision is made and it is fully understood by the teachers. These periods may be modified by the method in use in closing the school.

The Spirit of the Program

But, it was not of methods that I started to write, but rather of spirit. Is our opening period merely a program to fill up time and cover up the delinquencies of late comers? Is it a place for a display by some officers? Is it merely a necessary inheritance, a thing brought down from the past without serious meaning?

It may be much more. It may be a holy of holies. It may be a place where cares are dropped, and animosities vanish, and struggle gives place to poise; where song and prayer and words guarded and few give us spiritual receptiveness; where men sink from view and God stands before us. Then officers and teachers will come from their knees to this place of privilege, and pupils, without conscious analysis, will get the spirit of it all, and will understand when all join in saying, "The Lord is in his holy temple; let all the earth keep silence before him." Then it will be a service of worship.

"AM I advancing in the school of prayer or am I content to stay year after year in the same grade?" This question was put to a group of college girls by a leader of power. It is a question that ought to be put in a slightly different form by every teacher and leader in religious education. Sad to relate, "the school of prayer" has a strange sound. We have mission study classes, social service classes and programs, teacher training classes and all kinds of specialized work in manual training in the church school. But what school has developed yet a department for training boys and girls in prayer? The tragedy is that we have thought everybody knew how to pray. Aside from teaching the children at their mothers' knees to say, "Now I lay me" and "Our Father," we have done almost nothing to satisfy the natural longing, "Lord, teach us how to pray."

In a fresh study of the teaching of Jesus one is astonished at the emphasis that he placed upon prayer, and the time and space which he devoted in teaching his disciples how to pray. The parables, the Sermon on the Mount, in fact all of the teaching is filled with references to prayer. The Bible prayers fill a volume by themselves.

J. Edgar Park has written a suggestive essay on "The Danger of Certain Good Habits." He did not mention prayer, but there are certain real dangers in the good habit of prayer. These dangers of themselves suggest the need of a school of prayer.

One of the first dangers is "saying your prayers." Not for a minute do we question the value of the prayer habit—but if it becomes nothing but a habit it is "sounding brass and clanging cymbal." Children must learn to mean what they pray. The meaning of the Lord's prayer ought to be explained as well as the words. Mechanical repetition is little better than the prayer wheels of Tibet or the phylactery of the Pharisees.

Another danger is selfishness in prayer. Prayer becomes one grand appeal—an eternal asking. The child needs to be taught thanksgiving, or, as one mother put it, "To say 'Thank you' to God." Selfish prayers make young skeptics. They pray for a new hat or for sunshine and so on down the list of their own selfish wants. Then sooner or later they become disappointed and peevish because their prayers are not answered and conclude, "I'm not going to

pray any more; God does not give me what I want."

Much of our prayer is materialistic. It has caught the spirit of the times. Things loom large in every line and petition. If there is any part of our religion or our life where the spiritual ought to predominate it is in our prayers. Our young people ought to learn to pray for courage, faith and contentment as the supreme desire.

One of the most significant mistakes in prayers is that suggested by contrasting the attitude and petition of the prodigal son before and after. When he left home his request of his father was, "Give me." That is the primary school of prayer. Some people never get any further. Through a tragic experience the prodigal son came to a better standpoint. When he turned back home, his prayer and petition was not for more money or clothes or food but "Make me." Our children should be trained to the higher grade of prayer. To

pray, such as *Training the Devotional Life*, by Weigle and Tweedy, *The Training of the Devotional Life*, by Kennedy and Meyer, or an outline can be made from *Jesus as a Man of Prayer*. In the great crises of his life he prayed—at his baptism, at the choosing of his disciples, at the transfiguration, at the raising of Lazarus, in Gethsemane, at the Last Supper and on the cross.

Another chapter might well be made on "The Prayers of Jesus." What did he pray for, and how did he pray?

A third and very fruitful field would be the "Teaching of Jesus as to Prayer" or "With Jesus in the School of Prayer." The so-called Lord's Prayer was given in answer to the request "Lord teach us how to pray." "After this manner pray ye," said the Master. It is professedly a model or sample prayer. Marcus Dods has well called it "The Prayer that Teaches to Pray."

so many prayer is a means to get God on their side rather than to lift themselves up to God's side and God's viewpoint. These are only a few instances that suggest the need of training in prayer.

How shall we teach and train the girls and boys in prayer? For the older pupils and adults there is such a book as Harry E. Fosdick's, *The Meaning of Prayer*, which is an admirable hand book for classes and might easily form the basis of a "school of prayer." But nothing like a course for all grades in training in prayer has been brought out. Miss Margaret Slattery has a fine little book on prayer for girls, which my daughters took to college with them and used with pleasure and with profit in their prayer life. I have a little hand book of prayers, *Young Men and Prayer*, with two chapters on "Strong Men and Prayer" and "Why Men Pray." There have been a great many other books on prayer written lately, but so few that fit into any plan of religious education.

It is a good thing for young people to have some simple typical prayers to read and study. The next step is to teach them to write out their prayers. It will cure them of slipshod habits and careless, irreverent expressions. It will keep them from wandering and floundering around. It will give point and purpose to their prayers.

It would be well to take up with your teacher training class a course in the study of



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Jesus Teaching to Pray

The School of Prayer

By

Thomas C. Richards

The Atmosphere that Whispers, "Sh!"

By C. DuFay Robertson

IT is very easy—and very cheap—to grumble and complain of the perversity of youth and the prevalent disposition to act contrary to the requirements of right. Twentieth-century youth are not perverse. The very fact that the spirit of the time is so perfectly expressed in their language and acts shows that they are not. Adolescence may be shy and unapproachable. Decidedly it is not perverse. The young folks—that is a detestable term, but every one understands what it means—do not stay aloof from the church because they want to set themselves in opposition to constituted authority or to hoary custom.

Nor is it because of the materialism of the age. No one is materialistic at seventeen. No one is anything but a mystic and romanticist at that age. If our young men and women are touched with materialism, the more shame to their elders. For the only way to get materialism into the thought of adolescence is to do violence to the tenderness and faith of youth by word or example. If the youth are materialistic, it is our fault, and by "our" I mean we who set ourselves up to guide them and frequently try to do it by finding fault with them.

The explanation of the prevailing condition which ascribes it to pertness and the flouting of their elders and their elders' notions by the young is equally wide of the mark. Sophisticated the youth of 1921 may be—he is seldom so sophisticated as he thinks he is—but pert is exactly what he is not. Blasé comes nearer to expressing his attitude of mind. We think it is essential to our dignity to brush aside the questionings and opinions of the young as of no consequence. Can we blame them when they regard what they consider outgrown and obsolete ideas with amusement? If we do not tell him what he asks, the youth will find out from some one else.

Some lay the indifference of the adolescent to religion to an inordinate love of pleasure. Love of pleasure is characteristic of the normal youth. If it becomes inordinate, it is simply the effervescence of a deep-lying psychological condition, of which I am about to speak. The same is true of what some call the obsession of worldliness.

All these, pertness, so-called perversity, the pose of sophistication, pleasure-seeking, thoughtless worldliness, are variant forms of the expression of the subconscious mind. Very few individuals of the class under discussion could give a coherent reason for their indifference to the church or for their love for the other things. The reason, nevertheless, is a sound and valid one. It is the unescapable and irresistible demand of the personality for expression. The practices we deplore are not deliberate, as we sometimes think. Young people do not deliberately set out to do right or to do

wrong or to do anything. During the period of adolescence, life is a volcano which erupts through many craters of emotion and action, so that most of the doings of that period are like the act of the little boy who explained, when asked why he whistled in school, "I didn't. It just whistled itself."

POLISHED FLOORS

With boyish eagerness he spoke,
Hand on her arm, eyes pleading, bright:
"Say, can I bring them home with me,
The fellers of our club, tonight?"

His mother sighed. "The rugs are new,
The floors fresh-polished for the year.
How would they look if you should bring
A crowd of careless boys in here?
To have them would be such a care!
Surely the boys can meet elsewhere."

That night the boys met on the street,
Loafed at the corner, smoked a while,
Went to the hall, played cards, played pool,
Heard evil talk, and learned to smile.

A mother walks the polished floor,
The shining floor that gleams and taunts;
O for a crowd of boys to mar it!
O for a score of feet to scar it!
But it only mocks and haunts.
It only stabs to quickened pain;
Her boy will never ask again.

—ETHEL MERRILL BEALE.

The reason the adolescent is not in the church, then, is just that he does not find there the opportunity for that self-expression which is so essential a part of life as to be almost automatic, nor the environment or means for that self-expression. If he did, he would gravitate to the church as inevitably and as unconsciously as he gravitates anywhere he can find such environment and opportunity. To put it briefly, the young are not in the church because they cannot do there what they must do by reason of the very life that is in them.

The normal self-expression of the adolescent period is exuberant in the extreme. It is breezy and even boisterous. Watch and listen to the first group of girls or boys you see and note the laughter, the "rough-house," the noise. But the very atmosphere of the church whispers, "Sh!-Sh!-Sh!"

Left to themselves, these girls and boys will make a joke of formality without knowing it, because they simply do not know that there is such a thing. Their

normal functioning is entirely informal, so much so as to be really shocking at times. What is there in an "order of service," with risings up and sittings down and responses, to appeal to that kind of a creature? And what appeal to such has a set sermon unless the preacher has common sense enough to "set" it down where all can gather round and every one take a dip into it?

The self-expression of adolescence is always intensely personal and at the same time eminently gregarious. The adolescent insists upon being seen and heard—by his own kind. So here is the heart of the problem. The situation which constitutes the problem prevails because youth will express itself in the atmosphere and by the methods of the crowd—the crowd of others like the self. So the solution of the problem is to be found in recognizing this fact and making provision for it in the activities of the church.

When church services are so conducted that young women and young men can get together and do the things that "do themselves," they will go to church. And when once they grasp—consciously or sub-consciously—the fact that the church is the environment wherein they find most satisfying self-expression and that it provides the means for that self-expression, they are tied to the church and to the program of the church forever.

One Sunday night not long ago, a group of twenty or thirty gathered around the piano and sang religious songs until they were tired. Then another group took their place, and group after group kept it up throughout the evening. They were together, the gregarious nature was satisfied. They could make a noise and laugh between stanzas, the exuberance could come out. It was altogether without program, announcement, or anything like order, the informality was there. They did what they liked in the environment of the church. It was a normal self-expression in a proper environment. And what is that but the great end in view of all our religious activities? Other groups visited. Individuals circulated about among the crowd. The entire evening's exercises were planned so that the exuberance, informality, personalism and gregariousness of adolescence were indulged.

And because this is entirely normal, they thought of it as a matter of course. And because it was in church, they will think—subconsciously at least—of the church as much a part of their normal life as the home or school. Why should they not? And they come back night after night. And the church is thus working herself into their lives. And she can do that if she will afford them the environment in which they may function normally.

Faith of Our Fathers

By Marion F. Lansing

"BY FAITH"—that is the title for each missionary composition that is written, for we are writing, year by year, a continuation of the eleventh chapter of Hebrews. We began with the story of John G. Paton and the digging of the well. The "by faith" verses were read from the Bible; then the children were told that they were to write the story back for the missionary superintendent, after she had told it to them, in the form of these verses. Here is the first paper, as it was turned in by a sixteen-year-old girl.

"And it came to pass that John G. Paton, missionary to the New Hebrides, by faith in God dug a well for fresh water into the earth thirty feet.

"By faith, even though there was no water on the island, the missionary dug. And he did not know whether the water would be fresh or salt.

"By faith the missionary dug; and he was aided by no heathen worshipper of idols, for they thought no God who caused it to rain through the heavens was able to cause it to rain through the earth.

"By faith alone was he morally encouraged, for there were only a few Christians who were not afraid to help him even at a distance.

"The heathen through their chief begged him to cease, fearing that if British ships should come and find him buried by the earth that he himself had dug, the British would not believe them, and would accuse them of his death.

"By faith in God John G. Paton was led to the one place where there was fresh water. By faith in God, John G. Paton, aided by the success of his well, was able to bring the heathen to worship our God."

Papers written by juniors were as vivid and spontaneous, though not in such good form. One boy told how "the unbelieving natives would not drink the water until Paton and his wife had. After that they said, 'Jehovah is the true God.'" He had looked the story up in a book from the missionary library and wound up his composition with the solemn statement, in quotations, that this was the final act "that broke the back of heathenism." A twelve-year-old girl told how "for a long time the people drew up nothing but pails of mud. But one day when they tried it, they drew up a pail of water. Every one was overjoyed at this and kept the hole for a well. After that," she continues, "many other people tried to find water under the ground. But none of them succeeded because they did not have the faith of God that John G. Paton had."

These quotations will show how real the story was to the children, how fully they made it their own for re-telling, and how quickly they grasped the underlying thought that faith in God was the keynote

of the episode. That is what seems to be gained by connecting these historical stories with the Bible chapter. There are certain outstanding figures in missionary biography and certain picturesque narratives which should be part of the mental property of every child who goes through the grades of the church school. How is he to get them? We are having two or three of these stories told during the year, each in a fifteen-minute period on the last Sunday in the month, the opening exercises being shortened on that day so that the lesson period will not be robbed of precious minutes.

We do not give prizes in our school; so the question is always before us as to what incentive may be offered for the writing of these compositions. For one thing, the pupils can turn them in at day school; and most juniors and intermediates have to write frequent compositions. Boy Scouts and Camp Fire Girls came to ask if they might use them for honors. In the church school itself we follow a plan which has worked successfully for years to stimulate interest in missionary readings. A new missionary book is given to the library, with the fact duly recorded on the first page that it is given "in the name of" some boy or girl who has done a special piece of work. This boy or girl has the first reading of the book, and may loan it to members of his class before it goes into the library for general use. What boy and what class can resist such a privilege? Every member of the class of the girl who wrote the first composition read *The White*

SOME time ago Miss Lansing showed me a loose-leaf book which she called a Missionary Bible. It contained a series of short compositions, written by members of a church school in Cambridge, Mass., in each of which the writer had expressed the spirit and meaning of Hebrews, eleven, in terms of modern missionary experience. The idea was so good and the success with which the boys and girls had interpreted these missionary stories from the Bible viewpoint was so marked that I urgently requested Miss Lansing to write the story of it, hoping that the editors would also consider it worth passing on as a suggestion to others. This is an admirable illustration of the correlation of biblical and missionary instruction and a fine piece of self-expressive work on the part of the pupils.

HERBERT W. GATES

Queen of Okoyong by W. P. Livingstone, the story of Mary Slessor as told for young people, under the impetus of this honor bestowed on one of their number. This winter eight classes won first reading of new books through the compositions of their members on Kapiolani, the Hawaiian princess. After a time enthusiasm wanes, but it is refreshing to hear a class disputing as to which shall have Jean Mackenzie's *African Adventurer* next!

The Kapiolani story brought out fifteen excellent papers. A class of fourteen-year-old boys distinguished themselves by a rendering in verse of the tale; each boy, as their teacher reported, contributing a line. This was the result, which gained for them the reading of a Grenfell book.

KAPIOLANI AND PELE

"Kapiolani scaled the hill
The so-called goddess Pele ruled.
Her people cried that Pele'd kill
Whoever braved the sacred hill.
They were Hawaiian people schooled
To fear the Mountain Goddess' fire.
But Kapiolani's faith in God
Turned fear to faith in all she ruled."

This was brief and to the point. Others went more into detail. A junior boy tells the story as follows:

"By faith in her own God Kapiolani said she was going to visit the volcano. It was said that if anybody went to it without giving an offering to Pele she would cause an eruption.

"By faith Kapiolani, as she was walking along, picked a branch of berries. These berries were supposed to be Pele's and if any one touched them they would be killed. The others watched in wonder. She was not even hurt.

"By faith she picked another spray. Nothing happened the second time.

"By faith, as she drew near the fire, she threw them in. Nothing happened. So she went down nearer the fire.

"By faith she stood beside the fire. The others saw that nothing happened, so they drew nearer. After this in the whole land of Hawaii everybody believed in Kapiolani's God."

A nine-year-old junior girl caught the idea and gave it in four simple verses. "By faith Kapiolani went up to the volcano. By faith Kapiolani picked the berries. By faith she threw the berries into the crater. And by faith Kapiolani made the people see that the God in heaven was the God to pray to." Another junior girl wrote for one of her ten verses, "By faith if she went to the crater and it did not erupt, Jehovah would be their God." But she was the one who had the insight to see that it was Kapiolani's firm faith that carried her. The people doubted, but for her it was a demonstration of the power of

her God, not a test. "By faith Kapiolani did not believe in Pele. . . . By faith she walked to the living part of the crater and threw the berries in *because she knew nothing would happen*. By faith Kapiolani proved to the people that Jehovah was the true God." Some of the compositions were not in this Biblical form; but they all kept the central thought. One lively youngster furnished a picture with his paper. He was the one who went into details as to how "half of the crater was not alive, but the other half was alive and sizzling and roaring. To put it in other words, it was making a dreadful noise." But it was this

same boy who told how "some of the natives who were firmer Christians kept on with her," and how at the end, when she had gone "right down to where it was sizzling and roaring, . . . she knelt down and prayed thanks to God. All this she did by faith in God." A thoughtful lad of the same class told how she thought out this plan after much prayer, and how she called the people to her at the crater's mouth and "had them all kneel down while she thanked God that she had been allowed to show her people the right." Each paper has its own way of telling the episode. There are many amusing phrases.

But through them all runs the strong statement, repeated again and again, and never missed, that "through faith in God Kapiolani, daughter of a Hawaiian chief-tain, made her people become Christians, true followers of the true and only God."

We pass our experience on to other schools for what it is worth. Our compositions are copied in a loose-leaf notebook which the children call the "Missionary Bible." It has twenty pages already of compositions which have been judged worthy to go into it. Already the children are asking, "When shall we have another story?"

A Father and Son Banquet

By
Ernest Bourner Allen

FATHER and Son get-togethers are very much worth while! Dads can eat just like boys do and they enjoy it as much! An annual dinner may be a means of grace for both. Let me tell you how one Pilgrim Church did it!

Each dad was host for some boy, his own or another's. Some men had a great revival of father-love in their hearts by the mere process of calling for an orphan boy and giving him a good time for the evening. The successful Christian song leader of one of the city clubs led in singing popular songs and gospel hymns. Every boy was appointed a policeman to watch his host or father! Mythical stars were presented to each policeman. Before the evening was over every father was also commissioned a policeman. The reason will soon appear!

One of the fathers presided who had not forgotten that he was once a boy. Brief addresses were given by four speakers. The first was one of the football stars, president of the Christian Endeavor Society, who spoke on "What My Church Has Done for Me." Suppose you yourself spoke on the same theme, what would you say? What do you suppose this sturdy, clear-eyed, Christian youth talked about? He said the greatest thing the church had done for him was to develop the habit and realization of what prayer meant in a man's life! He declared it was the sustaining influence of his own life. To him it was a heart-to-heart talk with his Father. He was not ashamed to confess that he prayed between halves when the game seemed to be going against his team and he felt the need of asking God to help him to do his best. One of the fathers told "What a Father Hopes for His Boy." He said he hoped above all else that his boy would be a hundred per cent American citizen and a hundred per cent Christian! He paid a fine tribute to the church and church school for the work they were accomplishing along these two lines. The Director of Young People's Work, who was soon to leave for another field, spoke on "Yesterday and Tomorrow." He said that Phillips Brooks once remarked that "parents worried centuries ago lest

their children should be thrown to the lions, but now they worried lest they should go to the dogs!" The superintendent of public schools in the great city commented forcefully upon the old Scripture which says, "Where there is no vision, the people perish."

SERVICE FOR BOYS

A CLASS of high-school boys, eager to be of some service, volunteered to help at the annual church bazaar. The ladies somewhat dubiously accepted and told them they might send three or four boys at noon to help carry trays at the cafeteria luncheon. The boys came and proved themselves such good help in various ways besides tray carriers that the ladies asked them to help when they served a dinner later. At this time two of the boys went into the kitchen, where they helped mash and beat the potatoes, whip cream and beat batter, lift heavy pots and trays, proving to the ladies that their masculine muscle was better fitted for such heavy jobs than that of their mothers and sisters. They also helped carry and arrange chairs, tables and screens, all of which is heavy work and more than the janitor had time to do alone. They carried out trays of soiled dishes, replaced chairs and tables and got the rooms in order after the dinner was over. In the future the boys are sure to be called upon for like service whenever there is a big affair at the church outside of school hours.

JENNIE E. STEWART

Then came the star part of the evening! Neatly printed cards were distributed to every father and son. At the bottom was printed a bright red star, in order, as the toastmaster said, "that every one may give attention to it." He called upon every boy and man present to read the following pledge and to take it for himself. It was a tense and tremendously impressive moment. You can read the pledge for yourself and make up your mind what it meant. It was written by a busy father, whose travels take him all over the middle West and who observes boy life at first hand in his own home, as well as in the world outside. In more than two hundred homes this pledge hangs to remind father and son of the great things of life:

We, the Fathers and Sons of the Pilgrim Congregational Church of Oak Park, Illinois, do hereby pledge to our church and to each other as follows:

Father's Pledge

I pledge to share with my son such comforts and material blessings as the Lord shall enable me to earn, to punish him seldom, to forget him never, to pray often for him, to speak frankly with him on all problems of his life, and so to make him my pal.

Son's Pledge

I pledge to love, honor and obey my Dad. To be open, frank and honest with him, to keep no vital secrets from him, but to talk all my troubles, joys and sorrows over with him—in short, to make him my best pal.

The Church Pledge

Realizing that the Church of Jesus Christ stands as a guardian to all that is good, grand and glorious in America, and promotes, protects and defends everything we hold dear in our community, our homes and our lives, we, the Fathers and Sons of the Pilgrim Congregational Church of Oak Park, Illinois, pledge to it our earnest prayers, our loyal service and abiding fidelity.



Bringing the Children Back to Normality

Not By Bread Alone

By Mary Jenness

ALL that morning the girl with the star on her arm-band had been passing judgment on thread, spindle after spindle of the thread spun by the refugee women, till the whole world seemed the color of the yellow-grey homespun.

Tired as she was, Nora Caswell managed an answering smile for Noemi. If Noemi could smile when her feet were bound up in carpet rags, and her only dress was the burlap sacking from a bale of American worn clothing, then certainly Nora in her Near East Relief uniform could smile in return.

"Very good, Noemi," Miss Caswell gave approval through the interpreter. "Good, even spinning, and you have kept it clean. It is worth three piastres more than usual." She consulted the big record book on the table before her. "Do you want money, or shoes for yourself? With this extra money you have just earned a pair.

"You want money? More milk for little Vartabed? He is not getting enough in the rations. Well . . ."

Before Nora's eyes flashed what she had seen once, never to forget; the line of a thousand children waiting in the N. E. R. courtyard each for his morning bun and cup of milk. Condensed milk at that, with twenty cups of water to the can. One little black-eyed tot would be Vartabed, Noemi's world. Of course, he was not getting enough! Still, those carpet rags were half

cut through, and it was two miles out to Noemi's nightly refuge.

"Here then!" Nora sighed as she counted out the piastres. "Shoes next week, perhaps."

Shamefacedly she withdrew the hand that Noemi had seized and fervently kissed again and again. She cut short the torrent of grateful words; they always made her so ashamed.

"So little we can do," she told herself wretchedly, "so much they need. Just the barest of food and covering, never the least thing dainty or lovely. If they haven't children, I don't see what they have to live for."

"Next!" reminded the interpreter impatiently. Nora roused herself as a small dark hand thrust a spindle across the table. Ragged, uneven, who could have brought in such thread as that? None of the regular women. Nora felt a little shock of disappointment when she raised her eyes and saw Seranoush.

"The slum Semiramis," one of the N. E. R. workers had called this girl, a queen in ruins; she did somehow suggest that. The fragments of a soldier's coat were thrown over one shoulder, the remnants of a peasant's apron wrapped around the other. Something twisted about her waist left

half of her bosom bare. Her great baggy bloomers shredded from thigh to ankle. Yet through the rags, and in spite of the wild tangle of hair, there was something that drew Nora strongly to her. In spite of her evident timidity she bore herself well. Her scarred face had some quality that even the blue tattoo could not hide. What was there so oddly attractive, so appealing in spite of the dirt and rags? And what words would help her without frightening her?

"See, Seranoush!" She unwound the spindle for a turn or so, tugged at the thread, and the uneven line broke in three places. The girl was regarding her with such startled interest that Nora hated to give the inevitable verdict.

"There are so many who come for work, Seranoush! We can take only the best. I cannot give you any wool to take out today. Tomorrow perhaps, if you will promise to do better."

Noemi would have broken into a torrent of words. This girl drooped silently. Nora could not sentence the girl to go hungry; she took out her own pocketbook.

"Five piastres. You can pay me later. And, Seranoush, didn't you ever have a little sister?" Nora began slowly, giving the interpreter plenty of time. A startled cry was answer enough. "This thread isn't good enough for her," she went on. "The thread that you make goes to the looms,

and girls like you make it into cloth. Other girls like you make the cloth into dresses for the orphanage children. Then the children can go to school or on the playground, and play and work happily all day long."

"Time for lunch!" came her colleague's crisp tones. "I came over to relieve you. Who's holding up the line now? Oh, that 'slum Semiramis!' Get rid of her. . . . This her spindle?" Amelia Mason fingered it gingerly and exclaimed over the broken ends.

"Stuff like that! Tell her not to come again. We can't waste work on her when there are so many that need it and do it better." A short distance away the Armenian girl waited and her look of despair cut Nora to the heart.

"It's her first," she began, and then stopped in a stare of sheer astonishment. If she knew faces, Seranoush had understood her words! Seranoush, who had talked through the interpreter yesterday, who had not given her the least sign of direct comprehension today! Hope awoke as the mystery deepened. She resolved not to lose her hold on Seranoush.

"You're too hard on her," she continued with spirit. "She should have another chance!"

From the doorway Seranoush directed an odd glance over her shoulder—was it gratitude? At least Nora felt perfectly certain that the girl had understood her before the interpreter could open her mouth.

Miss Caswell found the Compound astir with two bits of news that for the moment thrust out of her mind the problem of the girl who bore herself proudly in rags, who knew English. First, the bales of worn clothing expected from America had come in that morning, by some miracle a week early. They would be given out tomorrow.

And Arshaluis, the darling of the Older Girls' Orphanage, had found her people! Her brother had come from Boston for news, he had gone over the files in Constantinople, he had traced her there. They had known each other at once. Next week they would start for America.

The first excitement over, Nora's mind went back to Seranoush. Her vague desire to help began to crystallize into a plan. Arshaluis's departure meant a vacant place in the Orphanage. That meant the task of choosing one from a dozen homeless girls who would be clamoring at the gate as soon as the news was known. Only the best and brightest could be taken in, singled out for training; was there any chance for Seranoush?

Yes, there was, if only she could reach the real Seranoush. Nora clung to her faith in the girl. Something unusual in her, something high-grade, had appeared even in their two brief meetings. Tomorrow she would risk the last appeal.

Good news spreads in ways of its own. Before twilight the whole countryside knew that the clothes had arrived from America. Before dawn, the watchman at

the Compound gate saw the beginning of the torrent that poured down the narrow streets to the distribution office. He was too used to it to give special attention to that pageant of misery clattering by on wooden clogs, or shuffling along with feet tied up in bundles of rags, or limping barefoot on the pointed cobblestones. But Nora Caswell awakened early and listened at her window.

"You're new!" said Miss Mason acidly when she came in to find her youngest colleague sitting limply on the floor with wet eyes. "They're not so badly off. We keep 'em alive. Come along to breakfast and stop moaning."

Nora rose with compressed lips and followed silently down the stone stairs. Inwardly she protested against classifying people as all alike. Seranoush, for instance. Here was one who was needing something more than mere keeping alive. But what? With the question, a sudden intuition of the answer came so suddenly out of nowhere that Nora stopped short with a catch of the breath. The fragments of her hopes and plans for Seranoush were beginning to fit themselves together.

The streets were clear when she started out with her record book, but her heart sank when she turned the corner near the office and came face to face with the clamorous crowd. There seemed to be thousands of them! The men of the N. E. R. unit were guarding the locked door behind which the bales had been stacked and keeping order till Miss Caswell came. Now they cleared the way for her, found a box and chair, and established her inside the building before they let a single petitioner in.

"All right, Miss Caswell!" shouted Mr. Orde. "We've got 'em in single file now. You read off the names and tell me what you want. Graham is sorting, and I'll see that the right ones get 'em. Make 'em all show their work tickets, you know!"

Three hours of it. Three hours of working with her record book above that moving clamorous throng of scarecrows. Three hours of checking tickets and seeing the hard-earned clothing go out; the heavy coats, shawls, sweaters, suits that had come from every corner of America, every one of them contributing to the saving of life here in Armenia. Impassioned pleading, dramatic woe, hyperbole of thanks, all reached her ears in snatches through the interpreter.

Three hours, till the last bale was emptied, and the room cleared, even the interpreter gone. The men of the unit were cleaning up in the inner room; Nora could hear a low hum of comment. It came over her suddenly that there were no clothes left! Then her cherished plan for saving out a dress for Seranoush, a dress in which the girl's value would impress the orphanage managers, had fallen through. She checked a sob at the sound of the footsteps. A moment later Captain Orde strode in with something on his arm.

"Beg pardon, Miss Caswell. What do you want done with this? We put it aside as impossible, and forgot all about it."

Nora gasped and stretched out her hand. "This" was an opera cloak of grey broadcloth, lined with scarlet satin, edged with fur. She opened the folds and nodded reverently at the maker's name.

"I thought so," she breathed. "And it's never been worn. Now who——"

"Well!" Captain Orde was growing impatient. "I didn't seem to see it going out in that crowd. Want to cut it up for babies' pajamas?"

Nora hesitated with a puzzled frown. "Will you leave it to me?"

"Surest thing you know!" he assented with a relieved grin. Nora scarcely saw him turn on his heel and go out. Her hope for Seranoush was reviving. No one claimed the cloak; it could be made over. Seranoush should have it, on condition. Musing, she placed the beautiful thing on the table. A faltering step caused her to look up.

Seranoush stood shrinking on the threshold. They confronted each other across the table on which lay the princely cloak, the American girl in her trim uniform, the unknown mystery forlorn even than yesterday. Nora held her breath; Seranoush must make the first move. Would she beg for it? Better still, would she promise to work for it?

What Seranoush said was the last word that Nora expected to hear. She simply could not believe her ears; her mouth fell open with the shock of it.

"Paquin?"

"How—how—did you know?" stammered Nora.

"I had one like it—once." The English words came haltingly, the tone was refined as Nora's own. Somehow or other Nora pulled herself together out of utter bewilderment, ran around the table and held out her arms.

"My dear, my dear! *Who are you?*"

Seranoush shrank from her touch and covered her face.

"I am—dirty!" she wailed. "Can I ever be clean?"

Out of a maze of sobbing statements, Nora got her story. It seemed incredible, yet her intuitions told her that it was true. Her feeling about this girl had been right. Who could have imagined, though, that such things could happen to a girl so like herself?

Of a good family, and a wealthy one. Gently bred. Educated, first with tutors, then a year in a mission high school, and a year in Constantinople. At the first rumor of war she had fled home, in time to be deported with the rest. She had seen her father and the little sister die. Then six months in an Arab tent, beaten, abused, a starving drudge. Then the British had come.

"My hands shook so that I couldn't spin," she confessed brokenly. "But I didn't

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The Good Samaritan That Is To Be

By Victor E. Marriott

This play was used in connection with the School of Missions in a church in Claremont, California. For six weeks the entire church was asked to concentrate its attention on the topic of the Near East. The school met every Sunday evening at six o'clock—class period 6:00-6:45; Assembly period 6:45-7:00. Classes were provided for all ages from intermediate to adult, using books issued by the Missionary Education Movement. All classes came together in the closing assembly using a School of Missions hymn and prayer. Following the period of worship, a short drama was presented each night.—*The Editors.*

Characters

FOUR Nations (United States, Great Britain, France and Italy dressed according to cartoon representations of these countries).

Interpreter—In white Oriental costume.

Armenia—Woman dressed in black.

Children in rags.

Page.

Traveler on road to Jericho.

Priest.

Levite.

Good Samaritan.

Stage, if possible, should have three levels. When the parable of the Good Samaritan is portrayed, the Interpreter and the Nations stand on the lower level, the wounded Traveler lies on the upper stage and the Priest and Levite pass by on the middle level. Screen is placed so as to conceal entrance at the left of the stage. Armenia and the Traveler on the road to Jericho use this entrance. The four Nations approach from this side of the stage. The Interpreter and his Page enter at the right. The Priest and the Levite and Good Samaritan use this same entrance and pass out at the left. The Interpreter and Page and four Nations remain on the platform until after the song is finished when the stage is darkened and they retire.

(Room darkened, just enough light on the stage to see figures in the background. At the back of the stage a forlorn group representing Armenia, a widow in black with a group of ragged, starving children about her. They are moaning quietly. Enter at rear of auditorium United States, Great Britain, France and Italy. They walk slowly down the aisle talking earnestly. When they reach the platform they hear the cries of Armenia and stop for a moment.)

United States: What are those cries from the Near East? Is the Turk again ravaging the Armenian?

Great Britain: Yes. The same old story. What a state this world is in after all that we have done to set it straight.

United States: But is there not something that can be done for those women and children? Their cries get on my nerves. I give all I can but they need protection. The Allies ought to help them.

Italy: What can we do? Have we not troubles enough at home? Do you expect us to save Asia as well as Europe?

(Nations pass onto the platform.)

France (*jocosely but with irony*): You must recognize, Uncle Sam, that it is very easy for you to say, "Bear ye one another's burdens." You know you haven't taken a very large share of the world's burdens yourself, as yet.

United States (*testily*): Have I not given my millions and loaned my billions?

(Interpreter appears at doorway, followed by Page.)

Great Britain: Ah! Here is the one whom we seek, the Interpreter standing at his house door. He is somewhat old-fashioned, you know, but he has a reputation for wisdom. Perhaps he may give us a suggestion.

(Women and children withdraw. Traveler to Jericho takes his place behind the screen at the back of the stage.)

Great Britain: Interpreter, we have heard of your wisdom and have come to seek advice.

Interpreter: Say on, good friend.

Great Britain: This world of ours is become a madhouse. Nation rises up against nation. We have sought to establish peace but war continues. One problem we have just been discussing is a very thorny one, that is the Near East. You rendered great assistance to Christian on the road to the Celestial City. Cannot you aid us?

France: Yes, our problem is greater than his. He was seeking his own salvation, we, the salvation of peoples. Consider my people, their fairest fields devastated, the flower of their manhood slain and our nation saddled with a debt that is staggering. It is not for me to solve the problem of the Near East.

Interpreter: Enter my court, good friends. *(Motions them to the far side of the stage near himself.)* I know of a suggestion given by one of the olden time. But perhaps it will not be of interest to you of the twentieth century.

Italy: Let us hear it. There was much wisdom of the olden time superior to ours. If it is Roman wisdom of which you speak, I shall be glad to listen.

Interpreter: It is a parable, spoken not by a Roman but by a man of a despised race. How his words ring in my ears! But come, page, we shall portray our parable.

(Page removes screen, revealing a man lying prone on the ground, moaning. As

parable is read by person off the stage, Priest and Levite come across the stage, look at the man on the ground and pass on. At length, comes the Samaritan, who kneels down, binds up the man's wounds and pours on oil and wine.)

Reader (*slowly to accompany movement of actors on the stage*): A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him and bound up his wounds, pouring on oil and wine.

Great Britain: Interpreter, who does not recognize the Good Samaritan? Why talk to us about that? Have not the Allies been trying to be the Good Samaritan to this distracted world?

United States: Why, certainly. Have I not given food, clothing and other relief? Altogether, my gifts to the Near East alone total thirty millions. I have been the Good Samaritan on a large scale, but what good has it done?

Interpreter: Ah! But here is your mistake. You have not rightly interpreted. None of you nations qualify as the Good Samaritan. You must bear in mind that the Good Samaritan in the parable of our Lord was not standing by while the poor man on the road to Jericho was knocked down and plundered. But you, sirs, have stood by these many years while the Turk has murdered or maltreated your Christian brothers of the Near East. Their blood cries against you from the ground, because you could have saved them but you would not. You talk of balance of power and splendid isolation while these martyrs of the twentieth century pass before your eyes. It was sufficient, perhaps, that a benefactor who came by after the deed was done, on the road to Jericho, should bind up the wounds of a man who had fallen among robbers. If you would prove yourself the Good Samaritan today, you must make

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The Leader of Younger Girls

By Elizabeth C. Torrey

IT seems almost a sacrilege to attempt to analyze that most subtle of all complexities—the personality of a leader of younger girls. Her success is baffling—it is so deep, so elusive. No studied effort to please, no mere veneer of pleasantry, yet a magnetism that wins the obstinate, a charm that leads the temperamental to reason and common sense.

Perhaps most fundamental of all the elements found in this successful leader of girls is *enthusiasm*. She is not only interested in this job of hers, but in love with it. In the vernacular of the girls herself, she is "crazy" about this work that she has undertaken to do. She considers it worth being "dippy" over; and if others deem her a trifle unbalanced in her enthusiasm, she is willing to be called a crank. For she has a hobby and rides it, and rides it happily to the finish. Her heartiness is genuine and will bear the test of time. It is only the effervescent gush of the pseudo-leader that is short lived and shallow. "Such dear girls—I love them every one," is a dangerous type. The true leader considers her friendship with her girls a sacred trust, too precious to be thus publicly paraded.

Chumminess with her girls is another characteristic of the leader of teen-age girls. She is never above them, though always ahead of them. She has a "togetherness" with them that they believe in, as a true colleague, companion, and comrade. She is the associate partner of all their enterprises, the team-mate in all their undertakings. Instinctively tactful in all difficulties, she is gentle and sympathetic in trouble, genial and jovial in play. A sense of humor is her saving grace, closely allied as it is to a sense of pathos in suffering. The incongruous creates in her, as in the teen-age girl, a desire both to laugh and to cry. She is thus girlish in all her instincts, though womanly in all her judgments.

The key to the leader's successful comradeship with girls is to be found within her own self. She has reached up and grasped the hand of one who understands her, before she has sought to reach out and touch the hand of others. Before trying to know girls, she has learned to know God. Thus impressionally, the source of the magnetism of her personality is from the

let her beware of the pitiful apologetic attitude of the too common feminine type, "May we sing the 109th hymn?" The class could not be blamed for shouting

"No" to such apathetic weakness. A firm "Let us" in all new propositions always commands respect. It is the open sesame to group confidence, the imperative of enthusiasm in place of the interrogative of weakness.

Again the source of success lies within. "It is not in me—God." God reliance, God confidence, God trust—these are the requisites fundamental to self-confidence. God has promised, "Certainly I will be with thee." What faithlessness to say, "I cannot," when "It is not I but Christ living in me."

Closely allied with confidence in herself is *firmness in disciplining* when occasion requires it; not domineering, dictatorial, meaningless insistence, but firmness in expecting obedience coupled with favor when the request is courteously complied with. Such commands require no explanation nor apology. Obedience is said to be the fundamental law of the universe. Superior wisdom postulates authority. Youth instinctively yields obedience to years.

A danger point, however, is that good order may be gained at the expense of good pedagogy. The teacher who resorts to "now listen" may get attention, but through fear rather than desire, coercion rather than interest. If a leader cannot present ideas in an attractive manner to command

attention, she cannot long demand it. Also, let her beware of cutting thrusts aimed for certain personalities: "That will hit Mary; I will tell that moral for her benefit." This is poor psychology as well as poor pedagogy. Better let it hit home first! And just here is the underlying principle of all good disciplining. The leader is the living example of all that she preaches and teaches, the "hypogrammon" upon which the pupil traces his mark. If she preaches punctuality, she is on time always; if memory work is requested, she never used a book. If she asks for quiet, she isn't whispering to a visitor explaining how ashamed she is to have the girls so noisy! By her own manner, by her own repose, she exemplifies all that she expects and requires in others.



Artist, Hofmann.

The Great Leader and Friend

Creator himself; as expressively, through her it radiates out to her companions. It is the old triangle so beautifully expressed in the heave and wave offerings—up and down, up and down, drawing man to God and God to man; back and forth, back and forth, drawing mediator to man and man to mediator.

This leader of girls must also have *confidence*. Self-depreciation may be all right in others; in her it is disastrous. The girls believe in her: she must believe in herself. They expect this, they almost demand it, so anxious are they to have their leader qualify. They will not confuse confidence with conceit or egotism. They firmly believe that their leader does know it all; she must believe it herself, or at least bluff herself into believing it! And

A very important point is that the leader must *keep up mentally* with her girls. She must be scholarly herself, if she expects scholarly work in others. And it surely will keep her busy to hold the respect of the 'teen-age mind. Science, language, history, art, literature, philosophy, all are invaluable as a background for Biblical study and religious education. Yet what a wonderful reward is hers, to be an authority worth quoting. "My teacher says so," is a eulogy worthy of the greatest sage.

The well educated leader has the great privilege of guiding the thinking of the girl at a time when she is most open-minded. Sometimes she may explain away a controversy by a careful definition of terms; often she may clear up a problem by a clear statement of the case. The girl will learn through her guidance how to be constructive in her thinking, fair and unbiased in her conclusions. It is said that a lot of our thinking is just rearranging our prejudices. The narrow mind often gets clogged with confusions; the broad mind is likely to be a thin layer of superficial thinking. The only safe mind is the ever-growing, expanding, sincerely open mind, keen to sense the fallacious, quick to apprehend the true. Let the leader be of this type, and confidently and surely the girl will follow her leadership, both still young, because neither has "ceased to grow."

Here again, the leader's best equipment is to be found in spiritual sagacity. She must differentiate true wisdom from mere intellectual knowledge; she must distinguish the wisdom of the world from that which comes from God himself. "Unto us are revealed the deep things of God"; while, "The world through its wisdom knew not God." "God's wisdom in a mystery hath been hidden, but unto us God revealed it through his Spirit."

Sanity of mind is generally insured by healthiness of body. Irritations; exasperations, fault-findings, often are traceable, not to outward causes, but to inward conditions of nerves unstrung. When things go *wrong*, the leader has generally first *gone wrong* herself. Possibly unmodified recreations of Saturday are modifying the recreations of the Sabbath. Surely Sunday as a day of rest from the exertions of the past should never take the place of Sunday as a day of rest for the exertions of the future. *Prophylaxis* is a common slogan. Let the would-be leader apply it thoroughly, preventive measures taking the place of restorative measures, or, as we may more tersely express it, "Take care not to get sick; don't care if you are sick." Mother Goose well cautioned her family:

For every ill under the sun
There is a cure or there is none.
If there is one, then try to find it,
If there is none, why never mind it.

Health being the *foundation* of happiness, the leader should, *from her feet up*, show common sense. Upon sensible footwear and suitable apparel depend many of life's major successes; while wholesome diet, plenty of sleep, and daily exercise, are a trio truly indispensable in this most important task of house-keeping for the ego. When a leader realizes that here, within her physical body, abide not only herself but the Almighty himself—who has promised to dwell there—she will more carefully relate the psychic with the physical, linking them as closely in reality as they are in sound and sense.

Finally, the leader will recognize as the supreme goal of life dedication of all her powers to a person and to a program. Many are the substitutes that lure her today, to play with righteousness as some play with evil, to substitute morality and outward convention for the inner, Christ-filled life. Yet if her Christianity is only a veneer of piety, if her willingness to sacrifice self interest is limited to what is easy and trivial, the leader might as well abandon her task at the start. Nothing short of a life of absolute obedience to the divine will, knowing it, doing it, loving it, is hers to give. This will mean not so much repeated sacrifices as one supreme surrender; and that not a forced coercion, but a happy glad abandon.

(Continued on page 89.)

Those Adolescents

The Third of Five Articles Attempting to Create
a More Sympathetic Attitude to Young People

By Percy R. Hayward and Myrtle Hayward

MARY was perhaps the most intelligent and forceful member of Miss Smith's interesting class of teen-age girls. For weeks she worked with joyous eagerness to make the midweek meetings of the class helpful and interesting. One evening as she and her teacher were leaving the room together Mary remarked, "The teachers at High School praised me today for my ease in public speaking. That's what our class meetings have done for me." She referred, of course, to the practice she had received there in conducting a business meeting and in debating.

At a later meeting Mary was crossed in one of her plans and she immediately began opposing everything which was suggested for the programs. Soon after she announced one evening that she was coming to no more of the class meetings. "They are no good anyway" was the verdict of their former champion.

Miss Smith found an opportunity to go for a long walk with Mary. She appealed to the girl's desire to be useful and asked her help in making the group a success.

YOUR UNCERTAINTY
A mountain can usually be depended upon; it will "stay put" and appear in the morning where you left it at night. It will not, however, develop into a saint or a sinner. You will be uncertain often as to young people and not know what they will do or where they will appear next. As one leader phrased it, "You never know where you are at."

Mary responded as far as continuing her attendance but seemed eager to oppose and criticize. She was the natural leader of the group and it was a disheartened teacher who left for her summer vacation.

At the first class meeting on the teacher's return, as they chatted informally, Mary asked, "When are we to resume our meetings? My! I miss them so much. I don't know what to do without them. Our group was one of the very best in the city." Miss Smith had heard of the instability of adolescence but had never seen quite such a typical illustration as this. Later Mary slid

her arm into her teacher's saying, "Miss Smith, I was a terribly naughty girl last spring. I hope you'll forgive me, and I am going to do better."

That teacher walked home wondering indeed "where she was at." After she had thought the matter over and had looked at the entire trend of Mary's life instead of a few incidents she was able to smile at its cross currents and seeming inconsistencies and say, "There is one thing certain about young people and that is their uncertainty. One is never bored by humdrum, commonplace happenings with them. Every meeting is a new adventure."

Only those who understand the deep, underlying physical and psychic causes of adolescent instability can call their unexpected variations "adventures." Many of us regard them as moral catastrophes and proceed to moralize pessimistically upon them.

Auntie B., as every one knew her, sitting behind nineteen-year-old Mabel at the morning service, wondered if the girl were

slightly feeble-minded. She was accustomed to whispering, giggling, teen-age girls, but she had never seen one quite so giggly and jerky as Mabel.

Closer acquaintance proved, however, that the girl was far from lacking in intelligence. It was she who gave the most thoughtful answers in class and took the deepest interest in current world events. A visit to her home showed Auntie B. that Mabel loved dainty belongings and she was thrifty and tidy in her habits.

The disorderly conduct continued, however, to the distraction of the superintendent and the heartache of the teacher. Finally the superintendent administered a rather sharp rebuke, and spoke privately to Mabel's mother. Mabel at once left the church school, loudly proclaiming to her classmates that neither the superintendent nor any one else in the school would be bothered by her any more.

For a brief time her teacher felt that an assumed indifference might be the most effective treatment. A church supper soon gave the teacher her opportunity to show more interest. Mabel and two friends came late. The tables had been cleared. "Auntie" left the merry group eating at the waiters' table and greeted Mabel warmly. She hunted out the choicest food and chatted cordially with her, but made no reference to her absence from school. There were a few other seemingly chance meetings between teacher and pupil at which all the interest possible was shown in the runaway girl.

At last Auntie B. felt the right time had come and she asked tenderly, "Mabel, won't you come back?" Mabel answered "No; I've joined another school." Her teacher knew that Mabel could never be happy elsewhere and that she longed to come back, but found it difficult after her assertions that she never would do so. "Come and visit us then on Rally Day," asked the teacher, and much to her surprise Mabel came. For a few weeks she kept up the little play that she was a visitor. Then the teacher planned a party and saw that Mabel had much committee work to do. There was no more talk about visiting. Mabel in a month had become a regular member of the class again and, perhaps the strangest fact of all, she was a model of all that a self-controlled and attentive pupil should be. The giggling, whispering and restlessness seemed to have disappeared and she took a new and keen interest in all that concerned the class and the school.

A volunteer worker with church-school boys came home from his club meeting one evening in deep discouragement. He was on the point of calling up the superintendent of the school to resign as director of the boys' work, but decided to wait until morning. The cause of his dejection was the fact that there had been repeated to him certain remarks of one of his leading boys; the lad had expressed strong complaints against the work being done for the

boys and he criticized his leader severely; he said that nothing was done well and that the work needed system, "a good head, you know, to keep things going right." The leader, after a good night's sleep, decided to try and be the "head" a while longer.

Within three days that same boy took elaborate occasion to talk to a third person who was a friend of the leader, knowing that what he said would probably be repeated to the one most interested. He commended the work of his teacher very highly and burst into indignant protest against the fact that so many other young people did not appreciate what was being done for them! "They should be ashamed of themselves!" he said. "They are ungrateful, every one of them. They don't know what a prize we have in a man like that to take such an interest in us. If I was in his place I would pitch the whole crowd." And so he went on heatedly commending and defending the man whom a few days before he had flayed mercilessly and would, it seems, have driven from his work! He was an honest boy, not tinged at all with hypocrisy or double-dealing, open and frank, and sincere.

How are we to know what these variable winds of fate, known as adolescents, will do next? We cannot know. We can be certain mainly of their variableness. They are liable at any moment to show "the first

explosions of a combustible constitution." They fly off at tangents, fume, foam, rage, hate, expostulate, love, soar, hope, fear, in a bewildering variety of kaleidoscopic changes and we watch them in amazement and uncertainty. We fail to understand them because we judge them by adult standards. The grown persons whom we meet move in rather fixed grooves and we can be fairly certain of them. The man who argued for protection in the street car this morning will not be a vociferous free trader tonight. Adults are comforting fixed points in the sky of everyday life and we come to steer our course by them. Young people, however, make us feel that even the north star and the universe itself have become mixed in one mad whirl of life and power.

What will we do in our uncertainty? We will understand and recognize its cause. We will be glad that adventure is not all squeezed out of existence by the dull grey-ness of middle age. We will let our certainty wait on their development. We will know that while they seem unreliable, superficial and flighty, they are on the way to reliability and steadiness. We will rejoice with them in their dash and initiative. Finally, we will hope and so deal with them, that, while steadiness will come to them, they will at the same time preserve some of their spontaneous emotions to give life and fire to their adult years.

Overcoming Obstacles

By Samuel D. Price

ATTRACTED by the singing of a Christian hymn as a missionary was conducting a village service in Higuya Province, Japan, Iwakiri San first heard that he had a loving heavenly Father who cared for him though he was a cripple. Though Iwakiri is now about twenty-eight years of age he has never walked except as he has walked on his hands. The carelessness of a little Japanese nurse girl is responsible for his condition. When one sees the way that babies are entrusted to the care of very little children the wonder is that such accidents are not happening all the time. After the accident the lad's legs grew somewhat but they lacked muscles and have been useless for locomotion.

Surmounting difficulties and winning constant victories is characteristic of Iwakiri San and he early acquired the ability of going about after his own fashion. He wears sandals, or the Japanese wooden shoes, on the useless feet, but his hands grasp those same sandals in front of his toes, and by the great strength of his well developed arms he goes on his way, literally rejoicing. In his early years the village school was opened to him, and while he was often ridiculed by the boys and girls of that village he soon outstripped them all in learning.

He was about twenty years of age when he became a Christian, and at the time of his baptism was the only Christian in that village.

New possibilities opened for him with the new birth. He had now a great object in life; he would tell just as many as possible that God is Love. He was very different, having lived, because of his crippled condition, a repressed life. It was so difficult to speak to others that he would rise early, morning after morning, and go to the seashore that he might gain confidence for public address as he talked amid the sounding of the waves. His home was in a little one-room house in a fishing village, such as the traveler sees constantly in going about Japan.

The size of the beginning makes little difference provided one just keeps on making progress steadily, and that Mr. Iwakiri has done. He began by gathering children of the neighborhood into that little one-room house. He told them the truths even as he was learning them. His pastor, the Rev. Cyrus A. Clark, of Miyaziki, helped him with books, papers and stories. It was not long before the audience outgrew the small quarters of that little Japanese home and a larger room was rented for the Sun-



Crippled Sunday School Worker, Mr. Iwakiri;
of Miyazaki, Japan

day school and preaching place by the help of the near-by mission. Iwakiri insisted on suitable equipment, and blackboards; hymn sheets, etc., were obtained. Success as well as an audience kept coming his way and still larger quarters were obtained in the second story of a building formerly used as a hotel. Some preachers in the homeland would regard that as great success, but our Japanese teacher considered it good only as a fair start. He did not find it possible to conduct a fully graded school but he did grade his pupils, though they were all beginners in ability. The different ages came at separate times for their instruction. They were taught to pray; fathers and mothers were gathered for special Bible study and soon the preaching service was established, with Iwakiri, of course, as the preacher.

Other fields for activity were soon sought and a Sunday school was started in a village nearly three miles distant. Here there was not a single Christian and morals were accordingly bad. The plan was to have this teacher-preacher taken to his weekly appointments, but when the roads were too bad for others to take him he actually walked on his hands the entire distance, and the road was through sands too. In this school there are now more than one hundred and fifty children and twenty in the adult Bible class. And even beyond this school he went to a more distant outpost where there was a group of farm houses, and became a good evangelist to the people. In the opposite direction from his home he has started still another growing Sunday school. He is teacher and pastor to hundreds each week.

The story of Mr. Iwakiri was heard from

a returned missionary as well as from Mr. Clark, of Miyazaki. It was felt that if money could be raised so that Mr. Iwakiri might attend the Summer School for Sunday-school teachers at Karuizawa, Japan, it would be a wonderfully fine investment. The First Presbyterian Sunday school of Caldwell, N. J., was asked to make an Easter offering (1920) to send this promising Sunday-school worker, and they contributed fifty dollars. That school, however, was not held last year. (It was held again this year and with the usual marked success). When it was learned how Iwakiri was disappointed in not being able to go to the school it was suggested that the money be used to enable him to attend the Eighth Convention of the World's Sunday School Association, held in Tokyo, October 5-14, 1920. On account of his physical condition special permission had been obtained to have Iwakiri sleep in one of the small rooms of the great Convention Hall which had been erected for the Convention. This seemed like a fine plan but just three hours before the Convention was to have opened that Hall was destroyed by fire. Another location was found for the crippled delegate near the Imperial Theatre. It was a great joy to me when I was introduced to this Overcomer of Obstacles. It was at the rear of the audience room, and Iwakiri had just been carried in on the back of a friendly helper. He did not miss a session and he observed and listened most intently, for there were hundreds of people in Higaya Province who were waiting to learn through him about the great event in Tokyo.

When the session came for the raising of money to carry forward the work of the World's Association, Mr. Iwakiri was brought to the platform and placed on the front seat. Frank L. Brown, General Secretary of the World's Association, introduced the Sunday-school teacher to the audience of over two thousand, and they rose to pay their respect to this worthwhile man.

Iwakiri is a constant student. He reads every Sunday-school book that he can buy or borrow. The National Sunday School Association of Japan has a correspondence course which he took and then he studied

another mail course from the Kobe Theological Seminary. But long-distance study, however helpful, was not sufficiently satisfactory when he was learning for the sake of others and especially for the sake of his Christ. Last year he went to the Methodist College in Kobe and took their stiff course in religious education. He has recently not only graduated but with the distinction of *cum laude*. What he will do next in the way of special study and preparation remains to be seen. Such a student is never satisfied. Now, however, he has returned to care for the four Sunday schools that he has organized in and near his home village. He is already planning to change the courses in these schools as the result of his growing education. He plans to open additional schools for adults as well as for children. He is in still greater demand for teacher-training classes and also as a general Sunday-school expert.

The personal disposition of this man is best seen by quoting a paragraph in a letter recently received from the Rev. Cyrus A. Clark: "He is intensely fond of children and complained of loneliness without his boys and girls during his year of absence; the only complaint I have ever heard him make in all the years I have known him. He seems to see all the happy things about him and is blind to the discomforts—always cheerful and cheery. Not a particle of blue in his spectacles, and thunderclouds, if noticed by him at all, are transparent to him, not obscuring the sunshine."

The workers in Japan are not unmindful of the need for some kind of a conveyance by which Iwakiri San can go about, propelling himself with those fine strong arms. Efforts are being made to have such a vehicle constructed. That same Caldwell Presbyterian Sunday school was lately invited to become once more a helpful partner in the work, and they have contributed an additional amount toward that car. Mr. Iwakiri is a real inspiration to all who know him, and his life story can also help many in the homeland who are too easily fatigued. We who have usable feet can surely travel as far in the Master's work, if we want to, as does Iwakiri San when he has only his hands. Then *cum laude* is far better than being called a quitter.



Mr. Iwakiri in the Midst of One Group of His Children

What the Denominations Are Doing

These columns will be open each month for short items of church-school progress from the various denominations. We hope in this way to make THE CHURCH SCHOOL serve all denominations by preserving in its columns a reasonably complete record of current church-school events.—The Editors.

Disciples of Christ

H. L. PICKERILL, a graduate of Transylvania, has been called as superintendent of young people's work for the department of religious education of the United Christian Missionary Society. He began his work with the Winona Lake Convention and was most heartily welcomed by the friends of young people's work.

The reports of Vacation Church Schools have been most gratifying. The new course issued by the Christian Board of Publication for these schools has been well received. A second year's course will be made available for next year, the outlines for it being now under the consideration of the Curriculum Committee.

The Winona Lake Convention unanimously approved the recommendation of the department of religious education asking that the standard of educational equipment be raised for all new members added to the staff of this department. Provision was also made for the training of the present staff by granting leave of absence on salary for the workers from time to time.

Four items in religious education have been grouped for special emphasis among the churches this year. They are, teacher training and the workers' conference in the local church, leadership training schools and vacation church schools. All workers are also asked to study carefully and make detailed reports on experiments in week-day religious instruction and the correlation of young people's work.

The standard of leadership training schools has been revised as follows:

1. Teacher training units—two periods.
2. Three divisions courses—one period.
3. Christian Endeavor and story telling—one period.
4. General school administration.
5. Missionary methods.
6. Church history.
7. Bible.
8. Bible geography.
9. General teaching methods.
10. A course of special lectures, on subjects vital to religious education.

Courses one and two are required and at least three others must be offered.

A new elementary worker among the Negro churches has been added in the person of Miss Deetsy Blackburn. She is the first specialist in behalf of the negro children that the department of religious education has had.

About one church in four was visited last year by the field force, bringing a new vision of the possibilities of religious edu-

cation. At this rate the force should be multiplied by four to insure even a single annual visit to every church.

Four chairs have been fully endowed and are now manned for teaching religious education in the colleges. A fifth is rapidly approaching completion, the Knox P. Taylor Chair in Eureka College. Two others are in immediate contemplation, Phillips University (Oklahoma) and Hiram College (Ohio).

Methodist Episcopal Church

A SUMMER Bible School, which was an outgrowth of the church school, was held at Central Park Methodist Episcopal Church, Danville, Illinois, for five weeks, beginning June 13, 1921, and closing July 15, 1921. The school was held in the mornings for three hours, and on five days a week. The program was as follows:

8.30—Devotional	10.10—Handwork
8.45—Bible Study	10.40—Games
9.45—Calisthenics	11.00—Stories
10.00—Recess	11.30—Dismissal

There were three teachers who conducted the school, one acting as principal. The primary class was taught by a high-school girl studying to be a teacher. She had also taken some teacher-training work in the Sunday school. There were eight pupils in this class taken from grades one and two. The second class was taught by a young lady who was a teacher in the public schools for two years. She had taken normal work at the Normal school and teacher-training work in the Sunday school. This class was made up of ten pupils from grades three and four. Class three was taught by a teacher who had ten years' experience, one year's work at Normal school and had conducted two teacher-training classes. Five pupils from the grades five and six made up this class.

The average attendance of the pupils for the entire school term was 95.1 per cent. There was some tardiness but the interest and enthusiasm ran high. Eight of the twenty-two pupils were neither absent nor tardy.

The cost of the school was \$101.07. This was covered by tuition of one dollar from each pupil and private subscriptions of individuals who were interested in the work. Each teacher was paid twenty dollars and a pianist was paid ten dollars for her services. Other items of expense consisted of drawing materials, scissors, apron material, seals and textbooks. The textbooks were the Gary Leaflets published by The Methodist Book Concern.

An exhibit of all work done by this school will be given in the educational divi-

sion at the I. & I. Fair held at Danville, Illinois, August twenty-ninth to September third.

To honor a very special request and to meet a real need in supplying additional leadership for this year of Sunday-school work, the World's Sunday School Association, in cooperation with the Board of Sunday Schools of the Methodist Episcopal Church, sent the Rev. J. V. Thompson, an outstanding leader in teacher training and young people's work, to the Orient. Mr. Thompson reached Japan on August first and went at once to the Training School for Sunday-school workers which was then in session at Karuizawa, Japan. He then proceeded to Korea where he will spend three months at work. At this writing he is attending the annual meetings of the various denominations. The work of the Sunday school will have the right of way at each of these assemblies and conferences. Until he leaves for some Sunday-school meetings in China, Mr. Thompson will conduct teacher-training conferences, Sunday-school rallies and institutes in many parts of Korea. He will do this work in cooperation with the Korea Sunday School Association which was organized by Frank L. Brown, of the World's Sunday School Association, in 1906. There are now 182,926 in the Sunday schools of Korea.

In China Mr. Thompson will assist the Rev. E. G. Tewksbury of Shanghai, Secretary of the China Sunday School Union, and will also help Mr. Horace E. Coleman, representative of the World's Association in Japan, before sailing for the United States on December 30 from Yokohama.

The Rev. Archie L. Ryan, General Secretary of the Philippine Islands Sunday School Union, did some very constructive work in conducting a series of Sunday-school conferences and conventions during the spring months. On three successive nights Mr. Ryan used the stereopticon slides presenting the subjects, "Japan and the Tokyo Convention," "Sunday School Work in the Philippines," and "Sunday School Work Around the World."

Several denominations are uniting with the Philippine Islands Union by loaning men to care for the work in individual provinces or area centers. All these men aid the general Sunday-school work rather than just the schools of a particular denomination. When the Presbyterian Mission held its annual meeting at Lake Lanao Mr. Ryan was invited to give three Sunday-school lectures, after which all the missionaries and laymen participated in a general discussion on Sunday-school work.

Methodist Episcopal Church, South

DEVELOPMENT which means much for the work of religious education in the Methodist Episcopal Church, South, is one which is taking place in an increasingly large number of church schools and colleges. Among the institutions which have provided for departments or chairs of religious education are the following: Trinity College, Durham, N. C., Wofford College, Spartanburg, S. C., Millsaps College, Jackson, Miss., Woman's College, Montgomery, Ala., Wesleyan College, Macon, Ga., Hendrix College, Conway, Ark., Columbia College for Women, Columbia, S. C., and Grenada College, Grenada, Miss. Emory University and Southern Methodist University are both working toward the establishment of thoroughly equipped schools for the training of Christian workers.

Interesting experiments and results have taken place this summer in many sections of the church having to do with the extension of the time for religious instruction. Excellent reports have come from Danville, Va., where the Methodists and Presbyterians worked together in a plan for week-day religious instruction. More than four hundred pupils were enrolled and carried on their work with fifty leaders for a period of six weeks. The Rev. J. Callaway Robertson, pastor of Mount Vernon Methodist Church, was the moving spirit in this enterprise. At St. Clair, Mo., an experiment was tried out from the standpoint of the country Sunday school. The Rev. J. C. Montgomery, the pastor, worked out the plans and reports very encouraging results.

These two efforts are typical of many others, some in the city and some in the country.

The camp ground with the old-fashioned camp meeting is still to be found in many parts of the South. Experiments looking to the gradual linking of the training-school feature with some of these give promise of great success. Two schools of this type have succeeded beyond all expectations this year. Marvin Grove Camp Ground, in Virginia, has been having the training feature now for three summers; this year's school gave better results than those preceding. The school held at Hartwell Camp Ground, Georgia, won the enthusiastic support of the oldest tent holders, and plans looking to the further improvement of the grounds and the tents have been made so that the next encampment shall be better than the first. Story hours, stereopticon lectures, study classes with regular textbooks, and play programs furnish the new features. The preaching morning and night continues under the new plan as under the old.

Prof. J. L. Cuninggim, of the Department of Religious Education in Southern Methodist University, has accepted the presidency of Scarritt Bible and Training School, Kansas City, Mo. One of the first developments which Dr. Cuninggim will

undertake will be the introduction of wider courses in the field of religious education. One of the textbooks in the Standard Training Course, *Organization and Administration of the Sunday School*, was written by Dr. Cuninggim in collaboration with Dr. Eric M. North.

One of the most interesting experiments in religious education undertaken by the General Sunday School Board of the Methodist Episcopal Church, South, is the establishment of a series of summer camp conferences at Lake Junaluska, N. C. Last summer a conference was conducted for teen-age boys, a conference for teen-age girls and a conference for young people. The results in each case were most gratifying. It is expected that within a few years such conferences will be established in many sections of the church.

Reformed Church in the United States

THE Educational Department of the Publication and Sunday School Board of the Reformed Church has issued for the second time a sixteen-page "Calendared Program for Religious Education." It is arranged on the basis of the year beginning in September and ending in August. It emphasizes Christian education seven days a week in the home, in the local church and in the community. Copies were sent to all superintendents and ministers. It presents education in a concrete form from the angle of the church school of the Church. This Calendared Program is issued in harmony with the Forward Movement program of the denomination for the year 1921-22.

The Sunday School Board of the Reformed Church for more than fifteen years has advocated Week-day Religious Education. As a result, in the last two years many Vacation Bible Schools were held in the churches and many pastors have established periods for Week-day Religious classes of children and young people.

Recently Rev. Joseph Peters, Ph.D., an active pastor of the Reformed Church in Buffalo, New York, was called to become the Director of Week-day Religious instruction and entered upon his duties September 1, 1921.

An interesting feature of the Forward Movement of the Reformed Church in the United States, which is carrying out a five-year program, is the Bureau of Stereopticon Lectures. A. V. Casselman, the Director, traveled in a number of foreign countries under the direction of the Interchurch World Movement. This bureau is now offering the following "Challenge Series" of lectures to the denomination:

(1) *The Challenge of the World Task.* A general lecture on religious conditions and the necessity of a Forward Movement in the Church.

(2) *The Challenge of the Non-Christian World.* A lecture on the present situation in foreign mission fields.

(3) *The Challenge of Our Church Abroad.* A lecture revealing our world responsibility as a Reformed Church.

(4) *The Challenge of America's Unfinished Task.* A lecture on the present situation in home mission fields.

(5) *The Challenge to the Reformed Church in the United States.* A lecture on the American responsibility of the Reformed Church.

(6) *The Challenge of the Church School.* A lecture on the Sunday School and allied educational activities.

(7) *The Challenge of the Printed Page.* A presentation of the work of the publication boards.

(8) *The Challenge of Christian Culture.* A lecture on our seminaries, colleges and academies.

(9) *The Challenge of Justice and Love.* A lecture on the cause of ministerial relief.

The Classical Forward Movement Committee is asked to secure a lecturer and an operator for the Classis. The equipment suitable for any church will be provided by the Bureau.

Congregational Church

STARTING A WEEK-DAY SCHOOL

Letter from the Director of Religious Education to Parents of Children in the Fifth, Sixth and Seventh Grades

DEAR FRIEND:
May I bring to your attention something of more than ordinary importance?

I am sure you will agree with us that the time given in the church school on Sundays for religious instruction is very small in proportion to the time required for studies in the public school. To make a start toward a better adjustment, we are planning to open a week-day church school of religious instruction to be held Thursday afternoons immediately after school.

The school will be for boys and girls in grades 5, 6 and 7 (the last 3 years) of our Junior Department. The lessons will be supplementary to the Sunday instruction and will include a considerable amount of hand work, such as hymn illustrating, map-drawing, map-making, modeling, dramatizations, etc. The lessons will be so varied and interesting that the pupils will thoroughly enjoy the work, and as there will be activity of a constructive sort it will prove a direct relaxation from the studies during the day. At the same time they will receive definite instruction in the Bible and training in Christian fundamentals. There will be little or no home work assigned.

Many parents have already expressed themselves as heartily in favor of this school, and if you would like to have your children who are in the grades mentioned above take advantage of this opportunity, we would be glad to have them enroll when the school opens. We will give you the exact date later, also further particulars.

On Thursday evening, in the chapel at 7:45, we are to take up the matter of the Christian training of our boys and girls. Will you not plan to meet with us as we consider this subject which so vitally concerns your children's welfare? Please consider this a personal invitation.

Very sincerely yours,
(Signed)
DIRECTOR OF RELIGIOUS EDUCATION.

Notes from the Foreign Field

The City of Paul Today
and a Glimpse of the Sunday
School at St. Paul's College

By
Paul E. Nilson

THE first question of Americans visiting Tarsus is, "Are there any ruins of Paul's time?" A few of the places that might be pointed out to travelers are these. The main road from Mersine passes under St. Paul's Gate, which is all that remains of the massive stone wall built around the city in Roman times. In the home of the American Vice-Consul is an old well, the stone mouth of which is furrowed deep by sliding ropes and in which was found a basalt block inscribed "Pavlos." On our own college campus is a large stone room with a roof level with the ground, and a floor fifteen feet below the surface. This is doubtless a remnant of Pauline times. The massive tomb of Sardanapalus, built before Christ's time, still stands as the great mystery of Tarsus. Marble columns, capitals, and mosaics, ancient money pieces, are constantly being dug up. Eight miles to the northeast, near the road leading to the famous Cilician Gates, is the ancient Tarsus with its ruins of a former city: stone wine presses, empty sarcophagi, stone doors rolled away from the mouth of their tombs, a splendid section of an old Roman road, and towering above the dignified massive arch built by Hadrian. Ten miles south of Tarsus is the sea. Halfway to the water in a swamp lies imbedded the ruins of massive masonry reported to be the ancient port of Tarsus. When once freedom is given to excavators, a wealth of ancient relics will be unearthed.

Remnants of ancient types of peoples still remain. In normal times the largest part of the population is Turkish; surrounding the city are the straw huts of the Arabic Fellahin (farmers) who have migrated from Syria. Of the Christian population the Armenians have the largest number, while the Greeks are next. Of the Syrians there are perhaps only one hundred and fifty. One occasionally meets a few Kurds and Jews. In the spring of this year a large French army composed of Algerians and Senegalese was quartered in and around Tarsus. These various nationalities cling to their separate religions, languages and customs. All races, however, meet in the common bartering ground of the market place.



Tarsus—Falls of Cydnus

In the dry season one can enter four catacombs at the head of the falls. In ancient times the river was turned aside from its old bed to flow around the city and its new channel crossed this Christian cemetery.

The political situation is the daily topic of discussion. Poor Cilicia has been passed from hand to hand. After the Turkish rule, the British controlled the country for a time; they were followed by the French. At the time of this writing the French army is still here. Now the London conference states that they, too, must leave, and the Armenians and Arabs, who aided the French armies against the Turks, fear another massacre if Turkish Nationalists re-enter the city. "What will the Allies do? What will the Turks do?" and then "What shall we do?" are constantly discussed.

Following the war, people have been trying to get on their feet once more, but have been beaten back again and again. The great harvests of last year were practically destroyed by the siege of the Nationalists. With no assurance of safety, people are slow about importing goods and farmers hesitate about planting their fields. Nevertheless, some business is being carried on and the cotton factories have reopened.

Education is in the same confused condition. The Turks support their own schools; the Christian communities send their children to their schools, organized in the churches. The French government has helped to support the various schools, and so the necessity of teaching the French language has arisen. There is no one standard of education, nor is there any law requiring attendance of children at any school. There was no school among the whole Arabic population until the French government organized one this year. The French Capuchin monks have a small boys' school and the Sisters, a girls' school. Saint Paul's Academy and College (Protestant Christian) has been training teachers and preachers for thirty years.

A unified curriculum is an impossibility

where six languages are used. Every school trains its students in at least two languages and nearly all schools in three. In the Christian schools, religious training is a part of the daily program. In St. Paul's College, Academy and Trade School one hundred and eighty boys are having Christian training. The Sunday-school enrolment is three hundred, of whom two hundred are from the city. Most of these are Armenians, with a few Greeks and Arabs. Our twenty-seven teachers are Armenians, Greeks and American.

The Sunday morning service is somewhat unusual. The city children enjoy coming early to the college campus and spend an hour in play. The college orchestra plays a processional for the children to march into the Sunday-school hall. School is opened by singing "Jesus Loves Me" in English. This is followed by another song in Armenian. One of the college teachers reads the Bible passage in Turkish, because this is the language which most people here can understand best, and then offers prayer. Then the college orchestra plays again, and the children march to their classes in the different rooms of the college. It is an inspiring sight to see our college students teaching their younger brothers. The half-hour lesson is truly a teaching lesson and the discussions are earnest and practical. When all reassemble for the closing service, another song is sung, usually in Armenian. Last Sunday I called for the Golden Text in French, Greek, German, English and Armenian. The secretary's report is brief. He has visited each class, collected the report cards and distributed old picture cards in each class. In closing all repeat together The Lord's Prayer in the ancient Armenian language, the same language into which the Armenian Bible, so often called "The Queen of Versions," was trans-

lated in the fourth century. Then the orchestra plays the recessional.

The strength of the Sunday school lies in the small classes and in the eagerness of consecrated teachers. Throughout the year we have been able to see a steady improvement. The unfinished room with the board windows and bare stone walls has no effect on the attendance, nor does the surrounding danger of Turkish brigands hinder us very much. It is true that after a brigand shell made a hole in our stone wall just above the pulpit, the attendance fell off for a couple of weeks.

Tarsus today is full of misery. The war has left the people poor. Religion is largely ceremonial, with the single exception of the vigorous Protestant Church. In such conditions our largest hope lies in reaching the children through the Sunday school.

A Word from the Philippines

WHEN Rev. A. L. Ryan, Sunday School Secretary for the Philippine Islands, made his report at the Tokyo Sunday School Convention, he emphasized the contribution of the Sunday school in the Philippines in giving a clearer understanding of what it means to be a Christian. He said: "Men used to think that they could carry their Lord in one hand and their vices in the other. They somehow believed that to be religious meant to go through certain forms and ceremonies. It was not uncommon to see gamblers going to church, carrying their fighting roosters under their arms. Then after they had performed their devotions and had asked divine favor upon their chances during the day, they would piously come out of church, go down to the cock-pit, and spend the rest of the Sabbath in gambling. That practice does not inhere among our Protestant Christians.

"I well remember one Saturday night, during an evangelistic service, an old gambler did come in carrying his rooster under his arm. While the preacher preached, the old man stroked and petted his rooster. But ere long, as he listened, conviction for sin struck his heart. When the invitation was given he went to the altar, and in humble penitence gave his heart to Christ. The next morning he came to Sunday school and joined a Bible class that he might learn more about the better way. What became of the rooster? you ask. He did a most appropriate thing. He sent him to the preacher for his Sunday dinner."

Sunday School Work in Constantinople and Cairo

A SUNDAY school at Constantinople, under the direction of Miss Ethel W. Finney, has been unusually flourishing during the past year. A new class of Turkish and Persian small boys and girls is taught by a Turk and has been regular in attendance. Often older relatives and servants come with them. Recently when the pas-

tor was talking in the opening exercises about the birth of Jesus, he asked various questions of the children. When he asked what the Wise Men brought, little Vedat, aged seven, spoke up: "Oh yes, they came with camels and brought gifts of gold and many other things." His little voice sounded up so clearly that everybody smiled and the pastor commended his good answer. Vedat's grandmother was sitting near and she was so pleased and excited that she told everybody near her quite audibly, "He's mine, he's mine!" Another Persian boy, about fourteen, is in the English Bible class for young people because there is no suitable class in Turkish for boys of that age. He is one of the most thoughtful and interested pupils, and told one of the Y. M. C. A. secretaries who was asking about the favorite studies of a group of older boys that his was the Bible. The Sunday-school attendance averages two hundred a week.

An Armenian Evangelical Church has been erected just opposite and that pastor is cooperating most heartily. Three of the older Armenian classes of the Sunday school will now meet there, as will also an adult Bible class in Turkish, where Greeks, Armenians and Turks come together. This will relieve the crowded condition somewhat and will enable Miss Putney to do additional work among the Turks. Rich and poor attend these classes in the Sunday school.

Urgent appeal has been made continuously during the past five years to the World's Sunday School Association for a Sunday-school specialist who can direct and develop the Sunday-school work in both Western Turkey and Asia Minor. A man will be sent as soon as the funds are made available.

An unusually interesting situation has arisen in connection with the Sunday-school work in Cairo. Rev. Stephen Trowbridge, Secretary for the World's Sunday School Association, in Egypt, writes with reference to the Coptic Sunday schools in

Cairo. Mr. Trowbridge says this movement continues to grow, stimulated through literature which he has furnished, and that there are now 1,400 in the Sunday schools in the five Coptic churches in Cairo and 400 in the one at Assiut.

Progressive young priests have approached Mr. Trowbridge in a very friendly spirit. He has given to them recently for their Sunday-school work 360 copies of the New Testament and is arranging for a further distribution of 400 copies. These of course are in Arabic. He advises that the priests of the Cathedral church, including the Bishop and the Old Patriarch himself, have given approval to the use of these Testaments throughout the classes.

This is indeed a great step forward for the clergy of this ancient church, as the pupils in these schools have never had a Bible in their hands for direct individual study.

Christianizing Europe Through the Children

THE urgent need of yet greater efforts on behalf of the children of Europe was shown at the annual meeting of the Continental Mission which was held in London, presided over by Rev. Carey Banner, President of the National Sunday School Union of Great Britain.

The Sunday schools in Italy are increasing in spite of the great difficulties of these last years. During 1920, twenty new schools were opened and five others during the first quarter of 1921. There are now in Italy 366 Sunday schools, 1,240 teachers and 14,521 pupils. Good work is being accomplished through the Sunday schools in Spain in spite of the fact that nearly all the village festivals are held on Sunday in that country. Special attention is given to teacher-training work in France, no less than fifteen lessons constituting the course. In Hungary the work has been resumed and it will be renewed in Russia as soon as circumstances will permit. The work in Norway and Sweden is full of encouragement. Holland does not require any help, and in fact is rendering assistance to neighboring countries.

A pastor from Prague told of the wonderful Sunday-school opportunity and consequent joy in Czecho-Slovakia. Though Franz Josef I, the former Emperor, had a motto, "Everything for the child," the government did everything to make the Sunday school impossible. Now conditions are rapidly changing. In Pastor Tolar's Sunday school in Prague, three departments of the graded system are in use with about 250 children and fifteen teachers. Courses for training of Sunday-school teachers are now held each year.

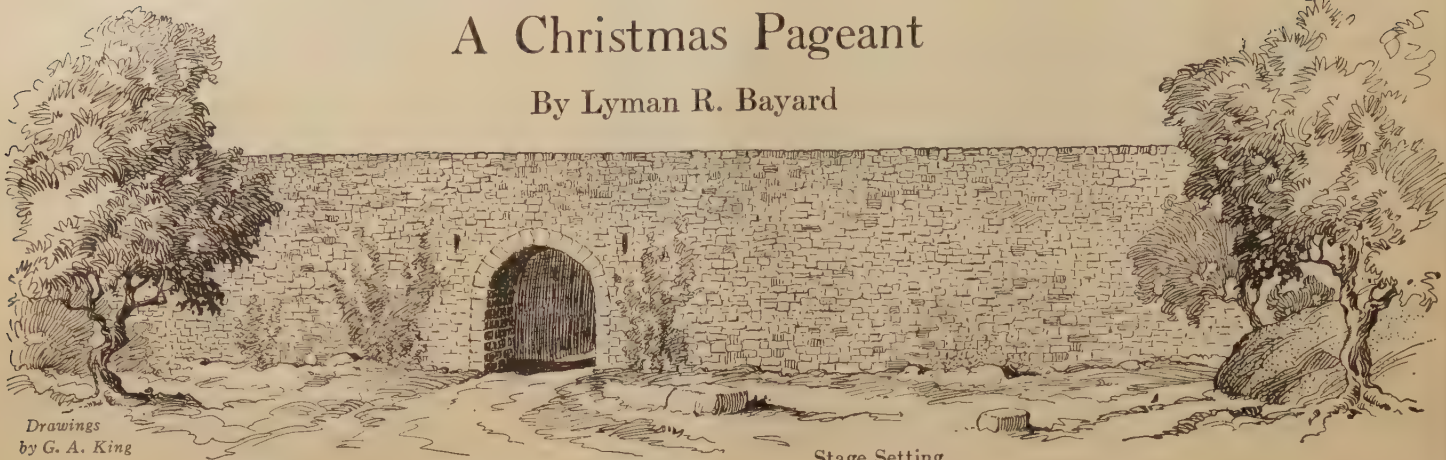
During this autumn, important conferences will be held for Sunday-school leaders in England and on the Continent by representatives of the World's Sunday School Association, cooperating with denominational authorities on the field.

Bible picture rolls, which are used in every Sunday school in the home land, are being called for from hundreds of missionaries on the foreign fields. These requests come to the Surplus Material Department of the World's Sunday School Association, 216 Metropolitan Tower, New York. These same missionaries need the small Bible lesson picture cards and each missionary could use hundreds of these cards every week. The supply never equals the demand and yet there are tens of thousands of just such cards which are thrown away here at home. Other good pictures are also wanted. This Surplus Material Department has sent the names of missionaries to over thirty-seven thousand inquirers. In writing for a card of introduction to a missionary the name of the denomination should be indicated. Packages should be sent directly to the foreign mission station and not to the World's Association in New York.

When the Star Shone¹

A Christmas Pageant

By Lyman R. Bayard



Drawings
by G. A. King

Stage Setting

FOREWORD

THE author of this Pageant wishes to acknowledge his indebtedness to Mr. P. Whitwell Wilson's *The Christ We Forget*, for certain ideas used in this Pageant; and to a poem by Richard C. Trench for two lines which, in an adapted form, close the song which Judith sings.

The Pageant

(The voice of Prophecy is heard behind the scenes. She is singing, "Comfort ye my people; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. Comfort ye my people." The singer should use great care to enunciate the words distinctly, as otherwise they will be difficult to understand because of being sung behind the scenes. At the word "pardoned," she enters, from either left or right wing of stage, completing the song on the stage. Or, better, Prophecy may begin the song just outside the Jerusalem Door, and proceed up the Jerusalem Road aisle as she sings, finishing the melody on the stage. Where the church has a gallery at the rear, a beautiful effect is produced by having Prophecy begin her song in the gallery behind and above the main audience, and come down the stairway and up the aisle as she sings. She bears in her hands a Jewish roll containing the writings of the prophets. Her sister, History, follows her at such an interval that she will reach the stage just as Prophecy closes her speech. History must exactly follow Prophecy. When the song has ended, Prophecy speaks:)

Prophecy (with exultation): The time foretold by my servants the prophets hath come. The things which are written have come to pass. In Bethlehem I now behold the great fulfillment. My sister, History, evermore followeth my footsteps, and on her lips are often the words, "It is written." This night

Prophecy and History, the daughters of Time, join hands at Bethlehem, where Christ is born. "For thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (*History has now come upon the stage in her following of Prophecy.*) Hail, History! (*With gesture of greeting.*)

History (as they clasp hands): Hail, Prophecy! Thou who dost love to repeat the words, "That it might be fulfilled." The time of all times hath come. Toward the coming of Christ all human deeds have pointed; from it they shall hereafter date themselves, as near or remote. Henceforth, whenever the sons of men shall inscribe a document or date an epistle, they will bear witness, as they write the day and the year thereof, to the record of History, that Christ was born in Bethlehem. The day of his birth is the turning-point of time. And now, invisible to mortal eyes, Prophecy and History will wait in Bethlehem for a season, to behold the deeds of men at this great hour. (*They have been standing side by side; they now turn to right and left, respectively, and seat themselves in their places. Their seats should be far to the sides, supposedly invisible to the performers, yet turned somewhat, so that the sisters can conveniently watch all that happens on the stage, of which they are intently observant. As important matters occur, History records them on the scroll she carries. Prophecy should be at right, History at left, as the performers face.*)

Interlude, *Longings for the Deliverer*, played by organ, piano or orchestra.

(As the music closes, two women with water jars come out of the Bethlehem gateway going to the well outside second door. As soon as they have passed out two Roman soldiers enter, Marcus

through the Bethlehem street entrance, Tullius from the right, along the wall. They salute each other.)

Tullius: Hail, Marcus!

Marcus: Hail, Tullius! How goes the day?

Tullius: Drearly. This being stationed at Bethlehem to watch over the enrolment is a dull business.

Marcus: Indeed, you spoke truly as to that. These Jews are sullen, but they are afraid. They hate this matter of the census. And small wonder, for it means to them a new tax to pay.

Tullius: It is a dull time everywhere. You know the temple of Janus in Rome, how it is always open in time of war? I am told that for the first time in many a year the temple is closed.

Marcus: It is indeed a time of peace on earth; and yet it is in many ways an evil time. There is corruption everywhere. Caius, the centurion, at the barracks in Jerusalem, reads much in the writings of the philosophers; and he told me there is a strong expectation among men of thought throughout the world that a great Deliverer is soon to come who shall lead the nations to better things. From Plato's writings he read me a sentence spoken by Socrates which has often since been in my thoughts: "We will wait for one, either God, or a God-inspired man, to teach us our religious duties, and to take away the darkness from our eyes." Many think the revealer men so much desire is to come from among the Jews.

Tullius: What could a Jew ever teach to a citizen of eternal Rome?

Marcus: But truly, only last week I heard an old Jew, a priest, talking to one of his fellows about some Messiah, as they call him, whom their prophets have foretold. They expect him to come some day to do these very things. To me it seems strange indeed that Greek thought and Jewish religion should join in the same expectation.

Tullius: I know but little about such mat-

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ters. I am a *practical* man, and am interested only in *what actually exists here and now*.

There surely is a great crowd in Bethlehem in these days. I saw one couple who had come all the way from Nazareth, in Galilee. The young woman sadly needed a quiet place and a woman's help; but there was no room at the inn. Every one to whom the man applied had a house full of guests, or had other reasons for saying him, Nay. At last I saw them go to the stable near the inn. (*Points toward the second door.*)

Marcus (*looking toward the sun*): It draws near the time when I must relieve the guard and set the watch for the evening. I must go.

Tullius: Would that I were in Rome tonight! The wine shops along the Tiber, the gladiators, and the shows in the Coliseum—ah! *there is life!* But in these little Judæan villages like Bethlehem, *nothing important ever happens*. Farewell!

Marcus: Farewell! (*He goes slowly and thoughtfully out at right.*)

(*Enter, through the street entrance, Judith and her children, Benjamin and Sarah. As Tullius passes them to go off the stage to left, he makes a threatening gesture toward the children, for sport. They shrink to the opposite side of their mother; Tullius turns his head and laughs loudly at them as he passes into the city.*)

Judith: Fear not, my children! (*Turns to look after Tullius with dislike.*) The Romans have gone. Oh that these Gentiles were driven from our land! Their latest insult is this enrolment for a new tax. Was not the land sore afflicted when David numbered the people? And now it is the heathen who number us, and the bloody Herod executeth their orders over us. O Lord, how long?

Judith (*continues*): Thou hast sharp eyes, Sarah. Look up the Jerusalem road and see if thou beholdest aught of thy father returning from the city.

Sarah (*shading her eyes with her hand as she peers into the distance*): I see him not.

Judith: In these days I am always fearful until his safe return.

Benjamin: Why did he go to Jerusalem so early this morning, mother?

Judith: He went to visit his friend Simeon, an aged man, just and devout, waiting for the consolation of Israel.

Benjamin (*as both children gaze intently up the Jerusalem road. He speaks excitedly, and points when he describes the travelers*): Lo! I see him, and with him Joel, the servant. (*Enter after a short interval, at Jerusalem door, the Rabbi and Joel. The travelers approach down the Jerusalem road. As they come on the stage the children run to meet the Rabbi. He receives them and his wife with affection. The children should give*

Salutation No. 3 to the Rabbi. Judith should give Salutation No. 1. Joel should place his hand on his heart, then to mouth and forehead. The Rabbi should give No. 1.)

Rabbi: Peace to thee, Judith, most excellent of women.

Judith: And to thee, Nathan my husband, beloved Rabbi of Bethlehem. What news bringest thou from Jerusalem?

Benjamin (*exploring vigorously all possible hiding-places in his father's garments*): And what hast thou brought to Sarah and me from the bazaars of the city?

Rabbi (*producing a bundle of dates from his belt tied in a cloth. These he holds playfully out of the boy's reach for a short while, and then hands to him*): Dates from the orchards of Jericho. (*The children sit down on the stones and busy themselves with the dates. To Judith*): It hath indeed been an eventful day. I reached the house of Simeon in the cool of the morning, and, as we talked of Israel and the sad estate to which she hath fallen, he confided unto me how it hath been revealed to him by the Holy Spirit that he shall not see death before he hath seen the Lord's Christ.

Judith (*joyfully*): Then is our deliverance near at hand!

Rabbi: But before he could tell me more, lo! there came a messenger saying that all the chief priests and scribes in Jerusalem were summoned to the palace of Herod, and it was desired that Simeon also come with them. He besought me to go, also, fearing that evil might befall me if I, a rabbi, should fail to answer the summons of the king. So with much fear and trembling I went to the palace.

Judith (*aghast*): To the palace of Herod! (*The children have been listening to the last speech of the Rabbi, and now run to him. Benjamin clasps his hand tightly, while Sarah clings closely to his side.*)

Rabbi: Now this is the reason for the summons. Behold, there came Wise Men out of the East to Jerusalem, saying: "Where is he that is born King of the Jews? For we have seen his star in the East and have come to worship him."

Judith: Were they of the Magi?

Rabbi: Yea, verily. When Herod the king heard these things, he was troubled, and all Jerusalem with him, for well doth Jerusalem remember how, only two years ago, in a fit of jealous fear, King Herod slew all the chief men of the sect of the Pharisees; and many bloody deeds done since that time do they remember, also. And when the king had called together the chief priests and the scribes, as I have said, he demanded of us where the Christ should be born. And we answered him, In Bethlehem of Judæa.

Judith: Yea, all Israel knoweth well that saying of the prophet.

Rabbi: Then did the king dismiss the assembly, and as soon as might be, I left

Jerusalem. It is well not to come under the special notice of Herod. When I left the city, the people were saying that Herod had called the Wise Men into his private audience-room; but the men themselves I saw not. And most glad am I to see Bethlehem once more in safety.

But the words of Simeon, and the strange visit of the Eastern sages, have filled me with wonder; and I would fain study the words of the prophets for a season before the light groweth too dim. Joel, wilt thou go into the city to my house and bring me the Book of the Prophet Isaiah—yea, and also the Book of the Twelve Prophets? (*Exit Joel, through the street entrance or gate-way.*)

I would that I might have held converse with those Magi, even though they be Gentiles. "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee." (*Joel re-enters, with the prayer-shawl and rolls. He then takes off his outer mantle and spreads it on the large stone near the gate. Here the Rabbi seats himself and begins to study one of the rolls after the servant has adjusted the prayer-shawl over his head and shoulders. Joel stands by, holding the other roll. After a short interval of silence, a little Bethlehem boy thrusts his head around the corner of the street and calls back delightedly to his companions in the city*):

First Boy: Here he is! Here he is! The Rabbi hath come home.

(*The Rabbi makes a good-natured gesture of regret at being interrupted in his studies, and glances wistfully at the fading light. The children enter tumultuously through the gate, but salute the Rabbi reverently, and then gather round him respectfully. First boy gives Salutation No. 3, the other children giving No. 1. The Rabbi responds with salutation No. 1. As they bow, they say without any attempt to speak in concert*):

Children: 'Peace be with thee!

Rabbi (*bows without rising, and smiles as he says*): And may peace be also with you, O children of Bethlehem.

First Girl (*shyly*): O Rabbi Nathan! We have watched long for thy return. We pray thee, tell us a story.

All Children: Yea, a story, a story.

Rabbi: Be it unto you as ye desire. But what tale shall I tell?

First Boy: Tell us a story of Bethlehem.

All Children: Yea, a Bethlehem story.

Second Boy: One about David. (*Children sit down on the ground in a semi-circle around the Rabbi, looking up into his face as they listen intently. Most of them sit cross-legged. The Rabbi may be in profile view of the audience or may face them. The fact that this seats some of the children with their backs to the audience will do no harm.*)

Rabbi (*hands the roll to Joel, with a smile*): Now David was at one time in an hold, and the garrison of the Philistines was then in Bethlehem. And David longed, and said (*at this point the water-carriers re-enter with jars on their shoulders. They stop on the stage to listen, setting down their jars of water*), "Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate (*points off stage to right*)—the farther gate." (*Children indicate by nods and other gestures of assent their familiarity with the place. As the stories proceed, other Bethlehem children enter, also a number of men and women, singly or in small groups. Some come up one road, some from another, and some through the gate. They remain to listen. They enter at different times, being passers-by. As they enter, they silently salute the Rabbi and the group already on stage; the Rabbi sometimes bows slightly in response, as he proceeds with his stories. These people must be able to sing, so as to carry the parts of the Bethlehem Song a little later.*) And three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it and brought it to David; nevertheless he would not drink thereof, but poured it out unto the Lord; and he said, "Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives?" Therefore he would not drink it.

Children: Ah!

Second Girl: Now tell us about Ruth. (*The group shifts position a little, in readiness for the next story.*)

Rabbi: In the days of old time there was a sore famine in the land, and a man of Bethlehem went to sojourn in the country of Moab, he and his wife Naomi, and his two sons. And the man died, and his sons took them wives of the women of Moab. And it came to pass that his sons also died. But what befell Naomi, methinks it is more fitting that a woman tell. Judith, wilt thou not finish the tale?

Judith (*the group turns toward her*): Then Naomi arose with her daughters in law, that she might return from the country of Moab: for she had heard that the Lord had visited his people in giving them bread. And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me.

Third Girl (*eagerly*): Did they go back?

Judith: Then Orpah kissed her mother in law and returned unto her people; but Ruth said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God

my God." And they came to Bethlehem, and Ruth gleaned in the fields of Boaz, a kinsman of her husband, near where the old inn now standeth. Now Ruth found favor in the sight of Boaz, and he commanded his reapers to let fall purposely some of the grain, that she might glean it. And it came to pass that Boaz took Ruth for his wife; and thus she became the grandmother of Jesse, the father of David. So it came to pass that this Gentile woman from Moab became one of the line through which our Messiah is to come; for it is written that he shall be born of the house of David.

Joel (*to Rabbi, with great earnestness of doubt*): Thinkest thou, O Rabbi Nathan, that the Messiah will indeed come? My father all his lifetime looked forward to that. My father is dead; and I see no promise of the coming of the Messiah save the dream of an old man in Jerusalem, and this tale about some wanderers from the East who are mere Gentiles, and who, peradventure, are beside themselves.

Rabbi: I know not, surely, yet I believe. We can but wait upon the will of the Lord. "Oh rest in the Lord! wait patiently for him, and he shall give thee thy heart's desires."

Third Boy (*pulling the Rabbi's sleeve, being anxious to return to the stories which to him are more important*): Tell us, we pray thee, about the anointing of David to be king over Israel.

Rabbi: In the days when Saul had been rejected from the kingdom, the Lord sent Samuel the prophet to Jesse the Bethlehemite, to anoint one of his sons to be king. And Samuel called Jesse and his sons to a sacrifice which he made unto the Lord. And when Samuel looked on Eliab, he said, "Surely the Lord's anointed is before him!" But the Lord said unto Samuel, "Look not on his countenance, or the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse,

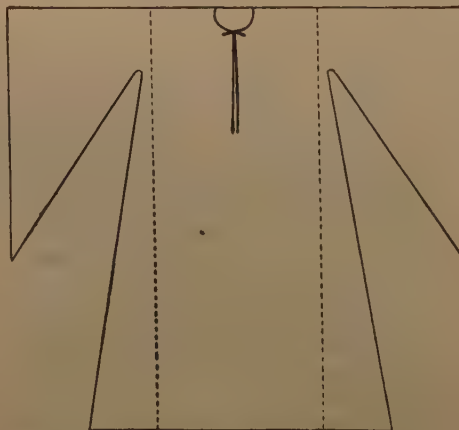


Figure 1

"The Lord hath not chosen these. Are here all thy children?" And he said, "There remaineth yet the youngest, and behold, he keepeth the sheep."

Fourth Boy (*leaps to his feet and remains standing*): Oh, that must have been David!

Rabbi: And Samuel said, "Send and fetch him." And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look at. And the Lord said, "Arise, anoint him: for this is he." Then Samuel anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward.

Fourth Boy (*triumphant*): I told you it was David.

Rabbi: Yea, my children, it is the way of the Lord most often to choose those who are to be the deliverers and redeemers of his people from among the humble and lowly.

Joel: Yet look what the Lord did to the kingdom of David. The people were carried away into Babylon, and after their return the Greeks conquered the land. Out of all the promises to Israel, what have we now? Herod, a foreigner, an Edomite, sits on the throne, and over him are the Romans. (*Emphatically.*) This dream of a Messiah is a pious delusion.

Rabbi: My son, clouds and thick darkness are round about the Lord, but righteousness and justice are the foundation of his throne. Great indeed have been the sins of Israel; yet it is written of her God that his mercy endureth forever. He will not forget the covenant of thy fathers which he swore unto them. (*Joel shakes his head doubtfully. The Rabbi now addresses the whole group of Bethlehem people. He rises as he begins the following lines, and the children follow his example.*)

And blessed are ye that your lot is cast in Bethlehem; for she looketh backward into a glorious past, and forward into a still more glorious future, for it is written—(*he takes the Book of the Twelve from Joel and tries to find the place*)—in the Book of the Prophet Micah—(*glances towards the setting sun*)—the light groweth so dim I can hardly find the place—ah! here it is—"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (*All Bethlehem people except Joel sing the Bethlehem Song. Joel stands by himself with serious face. The Rabbi and the other men take the tenor and bass parts, the women dividing between them the soprano and alto. The women and children clap their hands in time to the music as they sing, moving about a little on the stage and turning to one another with a sense of local pride.*)

The Bethlehem Song

Bethlehem! Bethlehem! Blessed, blessed Bethlehem!
City of David the chosen one,
City of David's greater Son,
Bethlehem! Bethlehem! Blessed, blessed Bethlehem!

(At the close of the song the Rabbi hands the Book of the Twelve to Joel, and indicates by gesture that he is to take the two rolls into the house. Joel goes into the city with the rolls, but returns just as the song closes. As the last notes are sung, four or more spepberds enter. They should be able to sing in the tenor range. They come through the second door and down the aisle to the stage. They and the Bethlehem people salute each other, the shepherds giving Salutation 2 which Joel answers in the same manner. The Rabbi puts his hand to heart, lips and forehead.)

Shepherds: Peace be unto you!

Bethlehem People: And to you also. *(All except the above giving Salutation No. 1.)*

First Shepherd: We have sought thee, O Rabbi Nathan, that we might inquire of thee as to the meaning of the things we have seen and heard: for we know that thou art mighty in the knowledge of the Scriptures, and knowest many things that are hidden from our understanding. And verily our tale is so marvelous that hardly wilt thou believe it. *(The listeners manifest much interest, and as the narrative of the shepherds approaches its climax, the people draw nearer around them.)*

Rabbi (reassuringly): I have known you all from your youth up, O shepherds of Bethlehem, and ye have ever been men who spake the truth. What is it ye would tell me?

Second Shepherd: Thou knowest, O Rabbi, how it is our task to keep the flocks for the temple sacrifices, the lambs that shall be led to the slaughter by the priests at Jerusalem?

Rabbi (nodding his head in assent): Say on.

Third Shepherd: Behold, we were abiding in the field, keeping watch over our flocks by night, and lo! the angel of the Lord came upon us, and the glory of the Lord shone round about us; and we were sore afraid. And the angel said unto us, "Fear not: for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." *(Exclamations and gestures of wonder from the hearers. Joel manifests extreme astonishment, and takes a step or two nearer the shepherds.)*

Judith: Hath, then, the Lord at last visited and redeemed his people?

Fourth Shepherd: And, said the angel, "This shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Women (looking from one to another in amazement): In a manger!

First Shepherd (with great animation): And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace, good will towards men."

Rabbi: It is long since angels have appeared unto men of Israel. Yet now I recall that the aged Simeon told me this very day in Jerusalem, of the appearance of an angel to Zacharias, a priest who is Simeon's friend. The angel told Zacharias that to him should be born a son who should go before the face of the Lord to prepare his ways and to give knowledge of salvation unto his people by the remission of their sins. *(To Joel.)* Joel, rememberest thou not the word of the prophet Malachi? "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." *(To the whole group.)* And the child hath already been born, though the parents are well stricken in years; and they have called his name John.

Second Bethlehem Woman: This is the Lord's doing; it is marvelous in our eyes.

Second Shepherd: And it came to pass, as the angels were gone away from us into heaven, we said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And we came with haste, and found the babe lying in a manger, in the stable near the inn *(points out of second door)*, with Mary, his mother, and Joseph. They have called his name, Jesus.

Rabbi: That name meaneth, A Saviour.

Third Shepherd: And all they that have heard these sayings have wondered at the things we have told them.

First Bethlehem Woman: Who are these people? *(With a touch of local pride.)* Are they from any of our Bethlehem families?

Fourth Shepherd: Nay. They are from Nazareth in Galilee. *(The women are much disappointed, but they brighten up as he adds):* But they are of the house and lineage of David, and have come to the taxing.

Rabbi: Lo! this taxing at which we have all murmured so bitterly is the means by which the Lord hath used the power of Rome itself to bring the mother of the Messiah to Bethlehem, that he might fulfill the word spoken by his prophet. *(Prophecy smiles significantly to History. All except Prophecy, History and Joel sing again the Bethlehem Song.)*

Second Woman: But why was such a wonderful child laid in a manger?

First Shepherd: There was no room for them in the inn.

All Bethlehem People except Shepherds: No room in the inn! Alas!

Third Bethlehem Woman: I wonder whether haply that is the man who asked me for shelter for his wife. He said he was from Nazareth in Galilee. But there are so many in these days seeking a place to lodge, that they being strangers, I took them not in.

Fourth Bethlehem Woman: And I knew that Hannah the wife of Reuben, the cloth-merchant, often entertaineth those for whom no place is prepared; so I thought I would let her do it this time also. Her house is larger than mine. Why, Hannah, didst thou not receive them?

Hannah (sorrowfully): My house was not swept and garnished when he came to my door and I also said him, Nay. Woe is me!

Fifth Bethlehem Woman: I was expecting my Uncle Jehoshaphat from Tekoa to visit us. He is an old man, and hath no children, and we hope that when he passeth away he will bestow his inheritance upon us. I did not wish him to be disturbed by strangers from Galilee, and so I turned them away. You know nowadays one must look after his own interests. Yet, after all, my Uncle Jehoshaphat did not come.

Sixth Bethlehem Woman: And I thought within myself that it would be too much trouble to have that strange woman in my house. Oh, that I had known that this was the time when the Christ would be born! What an honor to my house forever had I taken them in when they came to my door!

Judith: For many generations, each man of Bethlehem who built a habitation hath wondered whether it would be in his house that the Christ would be born. And now that he is born, he hath not where to lay his head.

Second Shepherd: As we came by the inn after we saw the child, we told Tobias, the innkeeper, what we had seen and heard concerning the angels and the child; but he laughed us to scorn, saying that such things could not happen to mere Galileans and shepherds.

Rabbi: Listen, my children. When David returned from beyond Jordan in the days of Absalom's rebellion, he brought with him Chimham whom he had promised to befriend. It is written by the prophet Jeremiah that after the destruction of Jerusalem by the Chaldeans some of the people of the land dwelt awhile in Bethlehem, in the habitation of Chimham, before they fled to Egypt. Our fathers have told us that this was the old inn which ye know well. *(Gestures of assent from the group.)* They have said that the inn was a part of the family inheritance of David, and was given by him to Chimham. If this saying be true, then these parents who are of the house of David, in coming to the inn of Chimham,



Figure 2

came to the very inheritance of David for the birth of the Lord's Christ. He came unto his own.

All but the Rabbi (sadly): And his own received him not.

Rabbi: Hear also the words of Isaiah the prophet concerning the Messiah: He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him. In the city of his father, David, his rejection hath begun. Alas, Bethlehem! (Turns to Shepherds.)

And now, O ye shepherds, I also will tell unto you the strange things I have heard today in the holy city. (Slowly, impressively, and very distinctly.) Behold! there came Wise Men out of the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star— (The star flashes out above them.)

All (looking upward to the star and making various and mingled gestures and exclamations of surprise): Great is the Lord! Behold! See! Look! What meaneth this?

(After a short pause of silent wonder and awe, the Rabbi begins to speak, very impressively, with pauses between the sentences, and so distinctly that he can be heard by the Wise Men outside the Jerusalem door.)

Rabbi: Can this be the star the Wise Men saw? Is it guiding them hither? The strange visitors to Jerusalem said they had seen his star in the East—and had come to—

(At this point his speech is broken off by voices outside the Jerusalem door. The Wise Men and their train of servants are heard singing The Song of the Wise Men's Quest): "Where is he, Where is he that is born King of the Jews? For we have seen his star in the East and have come to worship him." (While singing this section of their music, they enter, repeating until all are inside. As they enter and see the star, they make gestures indicative of great joy and reverence, and pause just inside the door in an attitude of contemplation of the star.



Figure 3

As soon as the whole company has entered, the short interlude between the first and second sections of their music is played, and all the Wise Men's train begin to sing their second section): "The

heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, night unto night showeth knowledge." (Some of the servants bear treasure boxes covered with gold and silver paper. These should be held slightly aloft. At the close of the second section of their music, the Wise Men, followed by their servants, begin their advance to the stage, pausing now and then to gaze on the star, and all singing the third section of their music): "Where is he that is born King of the Jews?" (Set now in the major key. Their progress should be so timed that they arrive on the stage about as the song closes, though this third section of their music may be repeated as many times as are necessary. The music should continue until all are on the platform. As they come on stage, the people already there fall back to the opposite end facing the Wise Men's group. Let the shepherds be at the front of stage, with the Bethlehem people behind them. As the Wise Men come on, they will be at the front of their end of platform, their servants filling in behind them. The Rabbi and Judith should be in front center, between the Wise Men and Shepherds. Joel takes the extreme end front. As Wise Men come on stage, the Bethlehem people salute by putting the hand to the heart and then to forehead and bowing, repeating the motion several times. Those in front row of Wise Men's company give Salutation No. 2, the others using same salutation as the Bethlehem people. As the performance proceeds, the characters shift their positions from time to time to avoid stiffness.)

Wise Men (saluting): Peace be to you of Bethlehem!

Bethlehem People: Peace be also unto you!

Rabbi (advancing in greeting, as he gives his salutation): Welcome to Bethlehem,



Figure 4

strangers from afar! Are ye indeed the men whose coming hath so stirred Jerusalem?

First Wise Man: We are the men who came inquiring where the new-born king might be found.

Rabbi: Be it known unto you, O pilgrims from the East, that this morning Herod the king called together all the priests and scribes of the people, and demanded of them where the Christ should be born. I, being in Jerusalem, was called with the aged Simeon, whose guest I was. And we said unto Herod, He shall be born in Bethlehem, of Judæa, for thus it is written by the prophet, "And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a governor that shall rule my people Israel."

A Bethlehem Man: Moreover, the Christ is to come from the line of our glorious King David; and this, our Bethlehem, is the city of David.

Rabbi: But whatever else I heard in the city concerning you was spoken by the voice of Rumor. I pray you, tell to us of Bethlehem whatever ye will concerning your wonderful quest, and whether ye know aught pertaining to this star that hath so strangely appeared unto us. (From time to time some of the people gaze upwards at the star.)

Second Wise Man: We are Magi from the East. It is our life work to study the heavens, and from the varying positions and movements of stars and planets to determine the will of God and the destinies of men. And because of what hath been revealed to us as we watched the skies, we came to Jerusalem, saying, "Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him."

Joel: This is indeed a wondrous thing.

Rabbi: When Herod the king heard these things, he was troubled, and all Jerusalem with him.

Third Wise Man: And after he had gathered together the wise men of your

nation and had heard their report, he called us privately and inquired of us diligently what time the star appeared. And he sent us to Bethlehem.

First Wise Man: When we had heard the king, we departed; and lo! the star which we saw in the East, went before us, and following it we have come hither. (*Wise Men and their train sing again the second section of their entrance music*): "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

Joel (*as the song ends, speaking as one who weighs evidence*): Lo! now I remember the words of Balaam of old time, the seer who dwelt in the East: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel."

Judith: Well did the prophets say, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Third Shepherd (*to Wise Men*): O men of faith and wisdom and the guidance of God, hear what hath befallen us also. We shepherds were abiding in the field, keeping watch over our flocks by night, and lo! the angel of the Lord came upon us, and the glory of the Lord shone round about us, and we were sore afraid. And the angel made known unto us that there was born in the city of David, a Saviour, which is Christ the Lord.

Joel (*aside*): I know that these shepherds are men of truthful lips. And what motive could they have for telling these things if they were not true?

Fourth Shepherd: And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest and on earth peace, good will toward men." And when the angels were gone away from us into heaven, we came with haste unto Bethlehem, and found the babe, wrapped in swaddling clothes, lying in a manger, as the angel had said unto us.

(*Shepherds sing The Song of the Field by Night*): "Glory to God in the highest, and on earth peace, good will toward men." (*After their song is ended, Prophecy and History rise; the organist strikes the chord for the beginning of The Counterpoint Chorus; History sings, "It is written, it is written"; Prophecy answers, "That it might be fulfilled"; and all join in The Counterpoint Chorus. In this chorus the Bethlehem Song, the Shepherd's Song and the second section of the Wise Men's Song, "The heavens declare his glory," are all sung at the*

same time, being so constructed as to harmonize throughout. Over these three reappearing themes are heard the voices of History and Prophecy, "It is written," "It is fulfilled!" "Glory to God in the highest." Though this chorus is not at all difficult, it weaves together the principal musical ideas thus far presented. This time Joel sings with the other Bethlehemites. As the first word sung by the Wise Men's company gives the cue for the other voices to begin singing, it should be very definitely given, and should be held for a moment to avoid any uncertainty. The organ must keep the rhythm very strongly marked. If this is done, and if History and Prophecy do their parts accurately, The Counterpoint Chorus will be very easy, since each group has merely to sing its previous song. The Chorus represents the musical weaving together of the sentiments of all the various groups on the stage. At the end of the song, Prophecy and History are seated again. After a moment's pause, Joel speaks, stirred by deep feeling.)

Joel: Testimony from heaven, whence the star and the angels come as it were a little distance along the road with the Anointed One on his way to the sinful world; testimony from earth, in the words of the prophets of old time and the men of today; testimony of Hebrew and Gentile, wise men and shepherds, the high and the lowly. When the words of all these witnesses agree so wondrously together, verily the thing whereof they testify must indeed be true. (*He stands aloof from the others, in deep thought, sometimes covering his face with his hand, until after the first verse of The Song of the Open Heart.*)

First Wise Man (*to shepherds*): You found the child lying in a manger. Are his parents, therefore, numbered among the poor?

First Shepherd: They seem to be. They came here from Galilee for the taxing, and there was no room for them in the inn; but they are now moved into a house. The man is a carpenter, and they are of humble station in life.

A Servant of the Wise Men (*raising significantly the treasure-box which he carries*): Gold, and frankincense and myrrh!

Second Wise Man: To me these things signify that the deliverer of mankind who is born among you is to do his work among the poor and meek and lowly, rather than among the great and powerful.

Rabbi: It is written, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Judith (*or any other person on stage, preferably a Bethlehem Woman, sings The Song of the Open Heart*):

When Christ was born in Bethlehem, no door was opened for his birth, Though heav'n lit up her brightest star, and angels sang of peace on earth. Thus often come God's greatest gifts, to hearts that fail to find them room— His Christ is in a manger laid; his blessings spurned become our doom.

O grant me, God, that in my heart thy holy presence room may find, For thou dost ever love to dwell with those of contrite, humble mind. What though in ancient Bethlehem the Christ a thousand times be born, If he's not born within my heart, then must I still be all forlorn.¹

(*As the second verse begins, Joel rises, his face glowing with new faith and insight. He speaks exultantly*):

Joel: Now I perceive that our Messiah must be a Saviour of the souls of men, and not of the earthly kingdom of Israel. For the true glory of Israel is not like that of the nations of the Gentiles, but is in the knowledge of God. Our Messiah will lead us into righteousness and truth, and not into earthly glory. At last I believe that God will redeem Israel, and through her the world, and that in Bethlehem the Redeemer is already born. May I live to see his work, and to have a humble part therein!

Rabbi: Well did the prophet say, "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth."

(*Star disappears. Exclamations of dismay from the Wise Men, such as, Alas! Oh!—of wonder from the others,—What do we behold? Why disappeareth the star!*)

First Shepherd (*to Wise Men, reassuringly*): We shepherds know where the young child lieth, and we will guide you thither.

Third Wise Man: Now Herod said unto us, "Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also."

Judith: Herod worship him? Not he!

Second Wise Man: But we have been warned in a dream that we should not return unto Herod: therefore when we have beheld the king that is born, and have offered unto him our gifts, we will depart into our own country by another way.

Rabbi: The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed. He that sitteth in the heavens shall laugh; the Almighty shall have them in derision.

(*All the people of Bethlehem and the Shepherds sing The Homeward Song to the Wise Men and their company*):

¹The last two lines of this song are adapted from a poem by Richard C. Trench.

Home to your native land, your way
shall turn again,
And in your holy joy ye shall forget your
toil and pain;
Your faith its quest hath won; ye shall
behold the child;
The Lord shall lead your pilgrim steps
o'er deserts waste and wild.

God's love shall fill your hearts with
peace and joy and praise,
His angels he shall charge to keep your
feet in all your ways;
At last in heavenly courts before him ye
shall stand;
Your King ye ever shall behold, and
dwell at God's right hand.

Second Wise Man (*with great interest, pointing out of second door to the star, supposedly visible to those on stage but not to the audience*): Lo! I behold again the star which we saw in the East!

Second Shepherd (*shields eyes with hand as he looks in direction indicated by last speaker*): It shineth over the place where the young child now lieth.

Third Wise Man (*looking upward*): When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: What is man, that thou art mindful of him? and the son of man, that thou visitest him? O Lord our Lord, how excellent is thy name in all the earth!

Joel: The people that walked in darkness have seen a great light: they that dwelt in the shadow of death, upon them hath the light shined.

First Wise Man: Let us once more follow the star to the place where the young child lieth, for we have come to worship him from a land that is very far off; and we bear gifts which we would offer unto him—gold and frankincense and myrrh.

Rabbi (*contemplatively*): Gold is a gift for a king; frankincense is used by the high priest when he offereth incense in the temple; but myrrh—(*slowly and with wonder*) myrrh is used for anointing the bodies of those who die!

Judith (*stretching out her hand toward Bethlehem*): Blessed art thou, Bethlehem! for it shall be told of thee forever that out of thee came the Christ. Blessed is this day above all days! Blessed are our eyes which see these things, and our ears which hear! And blessed be God who hath redeemed and comforted his people!

Third Shepherd: Blessed be God who hath visited the humble with glad tidings, and hath given the ears of the poor to hear the song of the angels!

Second Wise Man: And blessed be God who hath guided us from afar to the place of our seeking; who hath kept us safely from the perils of the wilderness and the designs of the wicked, and who now bringeth us to where the young child lieth!

All: Blessed be the name of the Lord forever! (*As they say this they reverently take the attitude of Salutation No. 1.*)

(*All sing The Prince of Peace Chorus*):
"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace."

Rabbi: O come, all ye faithful ones and worship him! Come, ye children of Bethlehem, and adore him who shall give a new meaning and a new joy to childhood! Come, ye shepherds, and bow before him who shall lead his people like a flock! Come all ye who are wise and powerful, and opening your treasures, present your wisdom and your power as gifts before him! The world hath long waited for his coming, and it is given to us today to worship at his cradle. Lead on, O shepherds! We follow you to the place where the star is even now shining over him who is born King of the Jews! (*Prophecy and History rise, the Recessional Chorus begins, and the procession starts for the place where the child lies. Let the whole company on the stage begin to move with the first of the music, even though at first there may not be room to do more than mark time. Prophecy goes first with her prophetic roll held high aloft in both hands. Following her at a considerable interval come the shepherds; after them, the Wise Men and their company, the Rabbi and his family, and the other Bethlehem men, women and children, in the order named. As the Bethlehem women are leaving the stage the two water-bearers take up their jars of water as if they must carry them into Bethlehem instead of going with the others. There is a moment's pantomime of indecision; then the water jars are set down on a conspicuous part of the stage while the women hasten to join the procession. Last of all, and at an effective distance from the others, goes History, bearing her scroll. The air of the following Recessional Chorus is sung in unison, the organ taking the harmonies. A mood of high devotion should be maintained during the whole recessional. The faces of the singers should be slightly upturned; they should not look to either right or left. Let some of the best singers linger just outside the door, to keep the music from dying out too soon; when all are out, it may then fade away with better effect. The movement of the procession should be slow and dignified. The song can be repeated, if necessary, until all have passed out of the second door, and the song has died away in the distance.*)

The Recessional Chorus

O come, all ye faithful, of ev'ry time and nation,
Come to the cradle of Jesus, your King!
Praise him, adore him, and op'ning your treasures,
Offer him gladly the gifts that ye bring!

O worship the King who was laid in the manger,
Son of the Highest, sent down from above!
Worthy is he of the world's adoration;
Bring him, Oh bring him your faith and your love!

O come, all ye sinful, ye heavily laden!
He with rejoicing the sad heart can fill.
Glory to God in the highest forever!
Peace on the earth unto men of good will!

Benediction.

The People of the Pageant

Prophecy
History
Rabbi Nathan of Bethlehem
Joel, his servant
Benjamin, his son
Four Shepherds
Three Wise Men
Bethlehem Men
The Wise Men's Followers
Marcus, a Roman soldier
Tullius, a Roman soldier
Judith, the Rabbi's wife
Sarah, his daughter
Hannah and other Bethlehem women
Bethlehem Boys and Girls

Directions for Presenting the Pageant

DO NOT BE AFRAID TO UNDERTAKE THE GIVING OF THE PAGEANT. If you will look carefully over the work, you will see that of all the characters represented none but the Rabbi has any large part to memorize, and his speeches consist mainly of familiar Scripture passages, so that they will be very easily committed to memory. THE MUSIC IS VERY SIMPLE AND EASY in spite of the fact that some of it looks difficult. If there is a good organist or pianist the music will all be very easily learned. Even in the climactic chorus called The Counterpoint Chorus, where many parts are woven together, there is no difficulty, for each group simply sings the melody it has previously sung by itself, and they all harmonize; the only addition being that History and Prophecy sing in obligato effect over the combination chorus. It is the interweaving of the various musical ideas representing various aspects of the birth of Christ as they have been previously presented in the pageant.

THE ACTION IS VERY SIMPLE. No change of scene is required, nor is a curtain needed. The chief requisite for a successful production is that the work be given with deep religious feeling and reverence. If this attitude is maintained by the performers, the production will be a success, even though many details of acting or scenery may be imperfect. While a scenic background will add very much to the effect of the entertainment, yet if a background is impossible, the audience may simply be asked to imagine themselves just outside ancient Bethlehem in the days of the birth of Jesus; and they may be asked to consider that a certain door or passageway represents a street leading into the city. But by all means use the background if at all possible, as it is very simply made.



Figure 5

It is not expected that very small children will participate in this pageant. Their part in the Christmas program is intended to be of a miscellaneous nature, and can be given on a separate occasion, or, briefly, before the beginning of the pageant. Boys and girls seven or eight years old and upwards will be needed as Bethlehem boys and girls. The parts representing grown-up people should be taken by mature persons or by young men and women who are well grown—say from about sixteen years upwards. Well grown boys of fifteen or sixteen can represent servants in the company of the Wise Men; or can appear as Bethlehem people.

Present the pageant in a large way. Do not be too restrained in action or gesture. Remember the demonstrativeness of Orientals. Be sure that the words are spoken very plainly, and that all gestures and movements are made in a large, free manner. Beware of little, cramped gestures. To secure clearness of speech, it will be necessary for the Director to stay in the rear of the building during rehearsals. He should take care that the performers keep their faces toward the audience as much as possible, and should direct them to speak directly toward and for the people in the back row of seats.

It is easier to get people to take part in a pageant than in any other form of entertainment. If there are not enough persons in your church who can take the required parts, others can readily be secured from outside; or two churches can produce the work together.

There should be an efficient prompter who will be on hand from the very first rehearsals; and helpers should be stationed at each entrance to see that the characters enter at the proper moment.

There should be one Pageant Director in whose hands the responsibility for the production should be. He should have assistants and advisers, but final responsibility should be his, and the right of decision. The same person should not act as both Director and Organist, at least during the rehearsals. If the Director and his helpers will form clear mental pictures of just how each portion of the pageant should appear, their work will be made much easier. It will add much to the power of the performance and to ease of memorizing if the Director will at the very first assemble all his performers and with them read over the whole pageant, emphasizing especially the various changes of thought and

feeling which come to the characters depicted as the action develops. It also saves work to rehearse various groups separately in the early stages of the preparation. Rehearse individuals who need it by themselves, rather than take the time of the whole group for the drilling in elocution, etc., which can be done better privately. The children should not rehearse with the adults until the last two or three practice times, so that their group rehearsals may be carried off in daytime, as they have little to do after their special part is over except to form part of the body of Bethlehem spectators and singers. Let the Director remind his performers of the maxim common among actors, that it is usually the person with a short part who gets a performance into trouble.

In order that there may be a proper atmosphere of reverence on the stage and in the audience, there must be no noise or whispering behind the scenes or outside the Jerusalem Door as the pageant progresses.

Study color effects in the grouping of the characters, so that costumes which are inharmonious in color will not be too near each other.

Great care should be used in selecting the persons who shall take the parts of The Rabbi, Joel, Judith, Prophecy and History. Judith should be able to sing well in order to sing the Song of the Open Heart; and Prophecy must be a good strong soprano. If necessary, some Bethlehem woman other than Judith may take her solo. It must not be sung by either Prophecy or History. It may even be sung by one of the Bethlehem men, but will be better rendered by a woman.

It will be well to have two or three "understudies" ready to fill any vacancies which may occur at the last moment.

Select one of the church aisles as the road to Jerusalem. The church door which opens into it will be called The Jerusalem Door in the pageant, and the people coming from Jerusalem will enter through it and come down the "Jerusalem Road" aisle, through the audience to the stage. Another door, to be called "The Second Door," will be considered the direction in which the final procession is to go to see the child Jesus. This should be a door far enough from the stage to allow a proper distance for the procession to traverse in order to be effective. If there is only one door to the room, the entrances from Jerusalem should be made up one aisle, and the final exit should be made down another. If possible, use for these two doors those which are behind the audience, rather than at the side. It will tally best with the directions at Bethlehem itself if the Jerusalem Door is at right rear of audience and the Second Door at left rear, counting the directions from the standpoint of the performers on stage. All stage directions as to right and left in the pageant are considered from the standpoint of the performers on stage, not of the audience.

When any character on the stage is speaking, the others should all turn their attention in his direction. If some one who is about to speak finds himself at the rear of the stage, he should push forward toward the front, so that his speech will receive better attention, and he can afterward quietly work back to his former place, if desired. The group on the stage should not all stand stock-still for more than a few minutes, in order to create a more lifelike impression. The Director should help the performers to think of themselves not as "speaking pieces," but as people passing through a great life experience. The action is supposed to begin in late afternoon, which deepens to twilight.

Hence the stage should be in ordinary light at first, dimming to a twilight effect. This will make the star shine more effectively when it appears; but it should not be so dim as to spoil the color effects of the costumes. If possible the audience should be in dimmer light than the stage. Do not darken the stage any further after the star has appeared.

Of course, no Santa Claus should appear in the same evening as the pageant, as his appearance would be most inappropriate. No books or papers or music may be used on the stage for assistance to anybody's memory. Such a thing would ruin the effect of the whole. Whatever announcements, etc., are needed in the evening's exercises ought to be made before the pageant begins. No word should be spoken after the final procession, excepting the benediction by the pastor, or a brief prayer of dismissal.

It is important that there be a competent accompanist who will give adequate and definite support to the singers. He should play no preludes to the pieces of music except where preludes are indicated in the printed copies; but in each case should give one firm, long chord, so that



Figure 6

the singers may be absolutely certain as to how they are to begin. This chord should be released for an instant as a sign for the voices to sing. The Wise Men's company outside the Jerusalem Door should get their pitch from a pitch pipe, or, still better, from a piano or reed organ stationed near them, faintly sounded a few moments before they are to begin singing. In order that they may know exactly when to begin singing, the Rabbi's speech which gives them their cue should be very distinct and deliberate. As soon as they have begun singing, the main organ takes up their accompaniment. Be sure they have a numerous company of servants to make their procession impressive and to add volume to their songs. If possible, the Wise Men should be impersonated by men of mature years.

If desired, a quartette or chorus of singers may be placed in the front pews to assist with the singing, but in such a manner as not to be noticed by the audience. This choir and the organist must be careful to modulate the volume of tone so that it will give the effect, with the processional singers, of increasing or diminishing with distance.

Choose the Shepherds from among your tenor singers, and the Wise Men and their

company from the baritones and basses. You will notice that in *The Prince of Peace Chorus* the voices are all singing in unison during the key-changes, so that it will present no difficulty, as the organ fills in the chords.

There should be steps from the stage to the main floor, so arranged as to allow for the entrances and exits made through the audience. If desired, these steps may be concealed with shrubbery, plants or stones.

The rolls of the prophetic books used by Prophecy and the Rabbi may be made by attaching paper, about fifteen inches wide, to two sticks with knobs, following the ordinary pictures of Jewish rolls or books. The paper should be dark cream or brownish in color. Remember that Hebrew is written from right to left, so that the Rabbi would begin unrolling his "parchment" from the right, winding it on to the right-hand stick.

The seats for Prophecy and History should be at the ends of the stage, but their location will have to be governed by the construction of the auditorium and the stage. The finest place would be at the front of the right and left wings; but in some buildings this would prevent the stage action being seen. In such cases, they should be placed at the right and left rear of stage, but in that position their chairs should be elevated so that they may be seen throughout the pageant. In some buildings it may be necessary to have their chairs at right and left on the main floor in front of the stage; but in that case, also, their chairs should be elevated so that at least the upper part of their figures would be seen by the audience. Let their chairs be draped with some gracefully flowing material unless chairs of a dignified and artistic pattern are available. Prophecy should carry a roll like the Rabbi's books. History should carry a scroll of white paper on which she writes from time to time, as important matters occur. She may wear an inkhorn at her belt, and should carry a quill pen. If this has been previously dipped in ink it will convey the impression of being re-inked when History dips it into her inkhorn. If it is felt that there will be any doubt in the minds of the audience as to the identity of these symbolic characters, the device may be used which was sometimes employed in the old Morality Plays—the names of History and Prophecy may be cut out of gold letters and fastened to a white ribbon which is worn across the bosom.

The background should be the walls of Bethlehem, houses which are windowless on the outer side with one of the city's street entrances arched gateways. This background can be made from building paper or wall paper of dark solid color appropriate to represent stone. Kalsomine mixed with water and applied with a brush will represent the mortar marks between the stones. The paper can be fastened in vertical strips to wooden frames made of light strips and held in place by braces or triangular supports at the back. Use large-headed tacks. The paper may be fastened so as to turn over at the top like the upper surface of the wall, and should be bent inward at the gateway. Where the climate allows vines to be secured and trained against the wall, they will add greatly to its realism. Flowering vines are especially beautiful. At both ends of the stage a screen of shrubbery hides the end of the visible portion of the masonry. Left and right entrances are made from behind these screens. If real shrubbery cannot be had, heavy green paper may be cut out in bush form and mounted against a wooden frame or parlor screen. A little coloring of this, with a few brush marks for branches and shadows, will be all that is

necessary to suggest real foliage to the audience. Not imitation, but suggestion is the effect desired. If a dark background, screen or curtain can be placed behind the gateway, the effect will be that of a shadowy entrance. Small stones may be strewn along the base of the wall. There should be a large block of stone at the center of the stage and another at the front of the right of the stage, to serve as the seat for the Rabbi, but this should not be high, as Orientals use low seats. It can be made of a box covered on all four sides with the same paper as the wall.

To produce the star effect, enclose an electric light in an opaque box in one side of which a five-pointed star-shaped hole has been cut. The hole should be covered with glass and yellow tissue paper. An electric cord connects this light with a switch which should be turned on and off at the proper moments by some one on or off the stage. Be sure this is done at exactly the right time. The box should be as high above the stage as is possible for visibility to both performers and audience, and should be colored like whatever surface is back of it, so as not to show to the audience. Where there is no electricity a box made as above, but containing a lamp or strong flashlight securely fastened (a bicycle lamp, for instance), may be let down from a place of concealment above at the right moment, and at the moment of disappearance may be raised again, by means of a pulley.

Several different forms of salutation will be referred to in this pageant, all of them being in use in Bethlehem at this day. Plenty of time should be taken with the salutations, so that they may be gracefully done, and also be in keeping with the leisurely ways of the Orient. Some of these forms will be numbered for convenience of reference.

Salutation 1: The right hand is placed over the heart, the elbow being in a raised position, while a bow is made.

Salutation 2: Touch the hand to the ground, then, successively, to heart, lips and forehead—the idea being that the dust of the earth is placed upon each of these members.

Salutation 3: A child, in saluting the Rabbi, would take the hand held out by the Rabbi and kiss it, and would then lift the hand to the forehead.

Be sure that a high devotional mood is maintained by the performers during the final procession. The same must be true of the Wise Men's entrance. It will be well to practice thoroughly the singing while moving in procession. The processions should move slowly and with great dignity and reverence. And just before the service is to begin, let the pastor gather the performers about him in a brief prayer that they may truly touch the hearts of the audience with reverence to the Christ who was born at Bethlehem.

Costumes

There should be one Supervisor of Costumes, with assistants, each of whom will be responsible for having costumed at the appointed times a certain group of performers. The costumes should be labeled, each with the name of the performer who is to wear it, and should be definitely placed when not in use so that there may be no confusion or loss. Let the costumes be prepared as soon as the rehearsing begins. It is as easy to prepare them early as late; and the performers will enter more truly into the spirit of the work from the time they assume their strange garb. It will be best to have all of the costumes planned, and most of them made, by a committee or ladies' society instead of leaving

them to individual initiative. This is particularly true of children's costumes. If the participants are told that their Oriental array will be furnished them, they will be much more likely to take part; and this plan will also avoid the failure of any at the last moment to have their costumes ready. It will also add to the beauty and good taste of the stage picture, and will prove more economical. Some mothers cannot plan, some cannot make, and others cannot afford costumes for their children. Linings of bright colors, cambric, cheese-cloth and remnants can be secured cheaply and made up by the ladies. Merchants will often lend curtains or fabrics used for window-trimming. Sometimes fraternal orders will lend costumes which can be used for the rich garments of the Wise Men. Be sure that nothing grotesque is permitted to be worn, as the atmosphere of reverence must be preserved throughout.

The usual dress for girls and women is a loose robe having long pointed sleeves and reaching to the floor. (See figure 1.) It often has a fancy colored yoke, shaped very much like a child's oblong bib, embroidered or otherwise decorated. The robe is confined at the waist by a sash of bright contrasting color. Improvised costumes may be made out of shawls, draperies and curtains, somewhat after the manner of a man's coat described below, except that for a woman this kind of costume should be sewed up in the front.

The women usually wear head scarfs from a yard and a half to two yards long, either square or somewhat narrower (see figures 2 and 3). These are commonly draped as fancy dictates over a red cap which may be made by covering a crown of pasteboard with cloth and paper. The front of the cap is decorated with rows of gold coins. From the sides is suspended a chain which hangs loosely under the chin. Attached to this are coins about the size of a quarter-dollar. Imitation coins can be made by covering cardboard discs with gold and silver paper.

Oftentimes a wide mantle is draped over the head and shoulders and covers the entire person. Some kinds of kimonos, not too Japanese in character, make good tunics for girls and women.

The boys and men wear tunics of white or bright solid colors or stripes, much like the dress of the women, though the sleeves are more often long and broad than pointed. The tunic is worn open in a V at the neck, and is belted in at the waist. Sheets may be draped to form tunics. Over the tunic is worn a sleeveless coat of bright material, open all the way down the front, and often reaching to the floor. The coat does not come together, even at the neck. It is perfectly straight on the shoulders and at the sides. There is an armhole opening of about eight inches for the sleeve of the tunic to pass through. Corduroy bath robes make excellent tunics.

A very satisfactory coat can be improvised from any appropriately colored drapery of sufficient width to make the length of the coat. Place the center of one edge at the back of the neck of the person to be costumed, and bring the ends under the arms and fasten up close to the neck on the shoulders. Sew the edges together leaving room at the folds for the arms to come through. This garment should be fastened under the arms at the waist with a large safety pin, so that the coat will fall apart gracefully all the way down the front.

A flat-topped or high rounded skullcap of red or other bright color is often worn. (See figure 6.) A wide strip of cloth of contrasting color is twisted and bound around the cap. Or, a scarf, square or oblong, may be draped over the head so that it falls over the shoulders, and is

fastened in place by means of a cord or twisted piece of cloth. (See figure 4.)

No one in the pageant should wear shoes of the modern American kind. White or light brown stockings should be worn, with or without sandals or low-heeled slippers. Where the climate permits, the boys may be barefooted.

The Roman soldiers should wear red military cloaks. Imitations of leather garments fitting the body closely, with leather strips hanging down all around, may be made out of brown cambric. Silver paper may be fastened to this in appropriate places to represent armor. A kind of roofing known as Junior Malthoid makes an almost exact imitation of steel, and is very flexible. Helmets may be made of this or of cardboard or stiff cloth, and covered with silver paper. Sometimes helmets can be borrowed from fraternal orders. If the imitation leather garments are worn over khaki trousers, and the soldiers' sandals are laced around the calf of the leg with strips of red cloth over the ordinary khaki puttees, the effect will be very good.

The shepherds should wear the distinctive shepherd's cloak. This may be made of a sheet with broad stripes of black, brown or dark blue basted on. The shepherds may carry staves, but not crooks, as these are European, not Oriental. The shepherds should wear flowing headdresses bound on with cords and falling over neck and shoulders. Two or three of the Bethlehem boys may wear miniature cloaks like those of the shepherds.

The traditional color for the Wise Men is yellow, so the outer mantles of the three Magi should be of that color. The mantle is much like a cape, reaching about halfway to the knees, or longer. If they wear purple or other rich-colored robes under these yellow mantles, the effect will be striking. Their clothing should be as rich and elaborate as is practicable, and the garments of their train of servants should be more showy than those of the Bethlehem people. The Wise Men and the Rabbi may wear artificial beards if good ones are to be had, but nothing grotesque is permissible. In general it is better to omit these. The Wise Men should wear turbans of yellow or, better, flowing yellow headdresses.

Prophecy and History should be in white flowing garments, Grecian style, without any color additions unless the name-ribbon is worn, as before mentioned. Judith should be in white, with color in sash and headdress. Joel and possibly some other Bethlehem people may wear soft or dull colors; but most of the Bethlehem folks, and all the children, should wear bright or pleasing soft colors, so as to make the stage picture varied, brilliant and beautiful. Narrow stripes are much worn in Palestine.

The Rabbi should wear, as he enters, a rather high cap rounded at top, and bound round the brow with a twisted cloth of contrasting color. On his forehead he wears a phylactery—the little square box bound on with narrow ribbons. In this certain texts were kept. He is shod with sandals. His tunic is sleeved and somewhat close-fitting, and reaches to the ankles, being bound at the waist by a wide girdle or sash. He may wear a mantle or drape about his shoulders and neck. These may be of any desired colors. As Joel enters, he is carrying over his arm the Rabbi's prayer-shawl, a large square piece of white cloth. Each corner has a fringe made of four white threads and one blue one, and a square of blue cloth is also sewed like a patch on each corner. Several narrow stripes are across the two ends of the prayer-shawl. (See figure 5.) When the Rabbi sits down to read from the Prophets, Joel will fold the shawl and place it over

the Rabbi's head (without removing the cap) in such manner that as the shawl hangs down over the shoulders the stripes will come across the arms. The Rabbi will wear this during the remainder of the pageant.

Limitation of space has prevented the publication in *THE CHURCH SCHOOL* of the music which is a vital part of *When the Star Shone*. The pageant may be obtained in pamphlet form, with music complete, at forty-five cents per copy for twenty or more copies (the number required), or in smaller quantities at fifty cents each, by addressing Pageant Publishers, 1206 So. Hill St., Los Angeles, California.

Canadian orders should be sent to The Methodist Book and Publishing House, Toronto, Ontario, at the following rates; fifty-five cents per copy in lots of twenty or more; smaller quantities sixty cents per copy.

IN *When the Star Shone*, we have another religious pageant by Rev. Lyman R. Bayard, the author of *The Dawning*, which was published in *THE CHURCH SCHOOL*, February, 1921. *The Dawning* was given with wonderful effect in many parts of this country and was translated into two foreign languages. The following letter was received from the president of St. Paul's College, Tarsus, Asia Minor:

"Last night in our College Chapel, seven hundred and more people crowded in to see the pageant, *The Dawning*, which was translated from the February number of *THE CHURCH SCHOOL*. Our Sunday-school boys, all of them college and academy students, prepared the drama in two weeks. With oriental costumes and the intense oriental acting, the pageant was very vivid. Yesterday was the Easter of the oriental churches. For several days special services have been going on in the churches. The Easter spirit was in the air and this pageant on Easter night was truly a most telling sermon.

"I wish to thank you heartily for these pageants in *THE CHURCH SCHOOL*. They are a most effective way of teaching for this country. People do very little reading and are hungry for the message presented in the dramatic form. With little preparation and little announcement this pageant drew the largest audience that I have seen at one time in Tarsus."

Similar letters have been received from other churches where the pageant was given at Easter time, and all speak of the great reverence and religious feeling shown by both participants and congregation. The Editors feel that in *When the Star Shone*, Mr. Bayard has produced a pageant which is equal to his Easter one in deep religious feeling and that its production will call forth as many grateful responses. As Mr. Bayard says, "Do not be afraid to undertake the giving of the pageant." The results will well repay you for whatever work is involved in its production.

The December number of *THE CHURCH SCHOOL* will contain a shorter pageant and suggestions for programs and other activities appropriate to Christmas time.

Sacrifice—Its Dramatic Appeal

A DRAMATIST recently said in effect, "There are two ways of ending a play to the satisfaction of the public. The one is 'And they lived happy ever after,' and the other is that of sacrifice."

This saying, coming as it does from one whose art consists in making a successful appeal to human nature, shows from another angle the force of the central idea of Christianity—that of sacrifice. Drinkwater's "Abraham Lincoln" is a recent example of this, for no other character in American history stands out so markedly for its vicarious sacrifice. In illustration, Dr. Harry E. Fosdick tells of the colored woman standing in the crowd that lined the roadway as Lincoln's funeral cortege, in its long journeying, passed through Albany, N. Y. Holding high the babe in her arms she said, "Take a long look, honey, take a long look, he died for you."

To this sacrificial appeal, whether in real life, or in life portrayed in literature, or enacted on the stage, we one and all respond, the proudest with the humblest. It is the secret of all leadership that endures beyond the silence of the grave. Personality may win a following for the time being, but only the personality which through sacrifice is made immortal in the hearts of others wins a following that lives through the ages. Such a personality does not die, its soul goes marching on through all eternity.

So the play with the sacrificial ending appeals not to childish credulity, as does that where "they lived happy ever after," but to the depths of human nature, arousing in it the noblest of which mankind is capable. Enacted with dramatic force and vividness it leaves one elevated, exalted even, ready to sing hallelujahs in praise of the triumph of god-like qualities in man. This is the dramatic note in the life of Jesus of Nazareth that exalts him to the highest place, and wins for him, long after he in person drew men to him, an ever-increasing and devoted following.

ELIZABETH JENKINS.

The Leader of Younger Girls

(Continued from page 73)

The leader then will not fear life either for herself or for her girls. She will face its problems and perplexities with a faith that welcomes the suffering, with a courage that challenges the testing, knowing that God will redeem his promises, and that everything worth anything in her life is hers to keep forever. Wholesome happiness, real recreation, fun, joy, good times, all are God-given and God-prized. Every moment is spent in God-companionship, in an intimate fellowship with an ever present Friend. Thus she will radiate his personality, drawing others not to herself but to him. Thus, quietly some day, she will slip out of her place as human leader, leaving her girls following confidently their own great Leader and Friend.



"OUR Father, hear us. I mention also all those that shine, the yellow day, the good wind, the good timber and the good earth. All the animals listen to me under the ground, animals above ground and water animals listen to me. We shall eat your remnants of food. Let them be good. We ask thought, heart, love, happiness. We are going to eat."

Thus long ago prayed the American Indian in a spirit of thanksgiving for his daily bread.

The importance of the crop is a universal theme whose interest is common to all peoples of all ages. From earliest days it has been a time of festival and rejoicing and out of these ancient traditions and customs that center about the harvest has come the Thanksgiving Day of our own Christian land.

The Indian, with his tomtom and his colorful costume, has always been dear to the heart of every child. Therefore to link some of the mystical Indian lore with the harvest idea of the giving of thanks for the bounty of nature, makes an eminently fitting and appealing program for a children's party at this season.

All girls and boys love to "play Indian," but there is more to "playing Indian" than mere painted faces, feathered heads and war-whoops. Let the girls and boys sense the mystical beauty, the well disciplined order and dignity of the Indian ceremonies. The importance of tradition and background was never more sorely needed than in America today. All about us we see experimenting with new standards and in it a tendency to forget that America has not only a future, but a traditional and hard-won past as well. Let them "play Indian" by all means, but let it be the Indian of tradition and romance.

The following suggestions are for girls and boys between the ages of ten and fourteen and can be carried out successfully for either girls or boys or for a combination of the two. There is, however, some-

By
L. Arvilla Howe
and
Ruth Benedict

thing in the nature of a boy, particularly, that synchronizes with the tomtom of the Indian. He reacts readily to the form and ceremony that invariably accompanies these Indian customs. Perhaps it is the appeal to his inherent conventionalism. But whatever the reason, his response is almost certain to be whole-hearted and sincere.

The Invitation

The invitation should carry out the spirit of the party. What could be more exciting than to receive in the mail, or better, delivered mysteriously by hand, a piece of tan leather shaped to resemble the skin of an animal, head, legs and tail flat and dried as from the tanning process? Fastened close to the head by means of a leather thong is a bunch of sticks and lettered in black ink upon its smooth surface is the following summons:



Invitation

If desired, the invitation may also include a request to come dressed in Indian costume.

Skiver is a thin and inexpensive leather that is quite satisfactory to use for the in-

itations. Where it is necessary to send them through the mail they may be rolled and a tag, bearing the address, attached.

The Place

Where the party shall be held is the next consideration and obviously a variable matter. If it is to be indoors the room should be cleared as far as possible of furniture. A country setting is of course the ideal one. That being impractical, use the garden, the backyard or even the roof—anywhere, in fact, where one may see a stretch of sky and feel himself a part of the great out-of-doors.

But indoors or out-of-doors there must be a wigwam, a big one if possible with flaps that fasten back forming an open door. This must occupy the most important place, for around it centers all the action. To help carry out the idea of an Indian harvest it would be effective to have grouped about, more or less formally, large stacks of corn, while close to the wigwam might be placed blankets, hung, or spread upon the ground, baskets, bowls and cooking utensils of pottery, anything, in fact, that suggests the domestic life of the Indian.

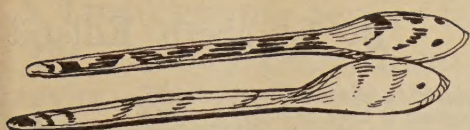
Preliminary Ceremony

As the guests begin to arrive at the appointed hour each one has placed upon his head an Indian head-dress (unless the invitation has requested full Indian costume). He then creeps in quietly and takes his place in the circle of figures seated before the wigwam.

When the circle is complete, the host, who is Chief of the Tribe, makes a little speech of welcome as follows:

"My friends, braves and squaws, I am deeply glad you have come here. Do your best and do not become tired. And now look at your tent, your pipe, your food and your friends."

At the close of the Indian welcome the



Snow Snakes

Big Chief chooses one from among his guests to be a Medicine Man. These two now become leaders and, taking turns, choose sides. Thus two groups are formed. One takes the name "Tokano," the other "Kikoa." These are actual Indian names and this is a real tribal custom. As soon as an Indian boy is old enough to play games he is made a member of a group, adopting its name. He keeps the same name and remains a member of that particular group throughout his boyhood.

The two sides with their leaders are now ready to begin. In the ensuing games wampum (white beads) are won by one group or the other and are placed upon the thong with which each child has been provided. (A brown shoelace may be substituted for the leather thong.)

The Games

Snow-Snake

Among the Indians this game is played on slippery grass or more often upon ice. A polished wood floor, however, is quite as satisfactory.

A piece of white tape is stretched across the end of the space where the games are to be played. Two long sticks, carved and decorated to resemble snakes, must be provided. If this presents difficulties an easy substitute may be found in a long wooden spoon. The bowl suggests the head of the snake and markings may be made by burning the wood.

Stick in hand, a person from each side takes his place about ten feet from the line. On signal the stick is slid along the ground (or floor) and the winner is the one whose snake's head comes nearest the line. He not only wins a wampum for himself but one for each member of his side. These are placed at once on the thongs. Then the next two proceed, and so on until each has had his turn.

The Hunt

Sticks, or twigs, have been hidden previously in all possible places. These now are ferreted out of their hiding by the soft-stepping, keen-eyed Indians!

When the hunt is ended they sit once again in a circle and count their sticks. The side which has found the greatest number wins and to each member is given a wampum.

Indian Ceremony

Now comes one of the Indian ceremonies. At the direction of the Big Chief, the Indians, one by one, place their sticks in the center of the circle. The Medicine Man brings a little pile of sand upon which he places incense. This he lights and the smoke curls up simulating the burning fire wood. The Medicine Man now takes his place in the circle seated about the camp fire and starts at once to beat the tomtom in the even, measured rhythm characteristic of the Indian. To this accompaniment the Peace Pipe, starting with the Big Chief, is passed with both hands from one to the other around the entire circle.

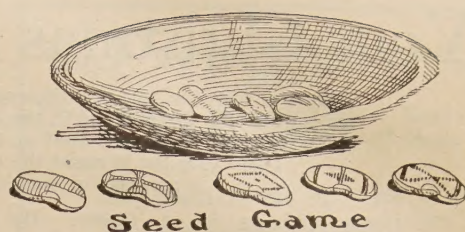
While this ceremony is taking place there may be sung the "Prayer of the Warrior Before Smoking the Pipe." The words and music for this may be found on page nine of *Indian Song and Story from North America* by Alice C. Fletcher.



Seed-Game

This is a game most popular among the squaws. The materials needed are two wooden bowls and two sets of counters. An ordinary wooden chopping bowl on which is burned an Indian design would be most attractive to use. For each of the two sets of counters use five large, flat beans. Leave one side of each bean its natural color. On the reverse side paint three of the beans yellow and two red. Place the beans in the bowl, shake them thoroughly, then invert the bowl upon the ground. The counting is as follows:

3 yellow side up	} count 5 points
2 unpainted side up	
2 red side up	} " 3 points
3 unpainted side up	
5 painted side up	} " 10 points
5 unpainted side up	



The bowl is passed to each one in turn as they sit in a circle and, as usual, a wampum goes to each member of the side with the highest count.

Shelling Corn

Another harvest game is Shelling Corn. Give each guest an ear of corn. On signal they are to begin to remove the kernels from the cob. The side which finishes first wins the wampum.

An Indian Dance

The words and music for an Indian Song may be found on page 18 of *Indian Song and Story from North America*, by Alice C. Fletcher, and might be used most appropriately here.

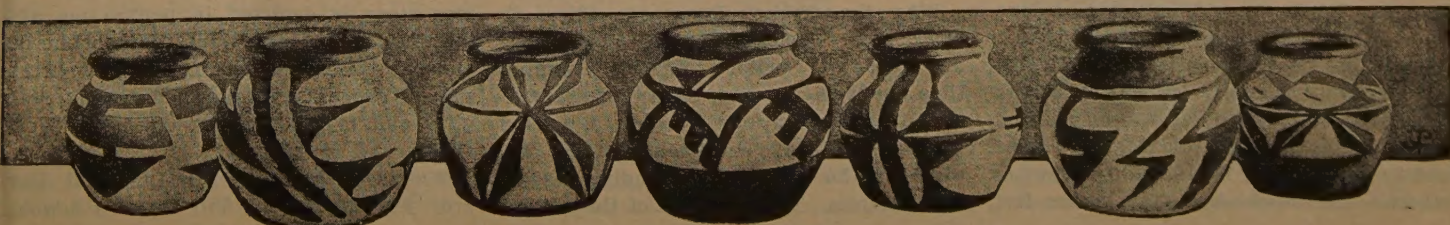
The rhythmic beat of the tomtom begins again and all the Indians, headed by the Big Chief, march around in a circle, lifting their feet high and giving an occasional yell. Thus they march out to the dining room or wherever refreshments are to be served.

The Indian "Ceremony" of Eating

It is preferable to have no table but to sit on the floor or ground in true Indian style. As soon as the braves and squaws are seated in a circle the Big Chief, who has remained standing, raises his hands high above his head and repeats the Indian Food Prayer.

Like the Indians they must eat from wooden bowls with wooden spoons. Creamed chicken and rice is a favorite and quite Indian dish. The ice cream should be served in pottery bowls. (Little brown bean pots from the five and ten cent stores may be decorated with an Indian design in black and white ink.) Candy tied up in calico squares makes an appropriate favor for each one to carry home.

And then when the party ends and the motley-colored line winds its way out into a commonplace world it will be hard to find a girl or boy who had not for a few hours at least felt the thrill of being a real American Indian.



Your Christmas Program

By Elisabeth Edland

Hours of fruitless time are often spent by the conscientious teacher or committee appointed to select a Christmas play or pageant for presentation in the church or church school. Often the Christmas program is unsatisfactory because time for such research is not at the committee's disposal. The following annotated list of plays and pageants has been compiled to assist the Christmas program committee. These plays are not to be substituted for the program of worship and praise but can be used as a Christmas festive celebration.

Christmas Chimes in a Cellar. By Elisabeth Edland, *Sunday School Journal*, December, 1921. Playing time 20 minutes. Primary and Junior children. A Christmas fantasy with touches of humor, giving a glimpse of a little girl who might be helped. She is alone and lives in an alley cellar. As she sleeps the Magi visit her and wish her joy on the eve of the birthday of the little King whom they found in a stable. According to their wish, Rags, her doll, becomes an animated grown-up doll, and together they receive the Christmas visitors in their cellar. Fire, bread, cranberry sauce and a big sugar cookie are among them. After they have visited a time they explain they wish to be eaten. She hides her head in her arms, resting on the table. The Christmas visitors, smiling as if they know a secret, leave her, sleeping, as we guess. In the dim light a stranger enters with a basket and a warm cloak. He arranges these on the table about her and leaves her smiling, saying in her dream, "Beautiful! Beautiful!"

The Christmas Guest. By Constance D'Arcy Mackay. Samuel French, or in *The House of the Heart and Other Plays for Children*. Juniors. Playing time 20 minutes. A beautiful and simple miracle play written in the language of the "Yule-tide." The boys and girls to whom Christmas has meant beautiful gifts are talking about them. Dame Margaret begins to tell them about the Christmas Angel who visits homes on Christmas Day to see who will befriend her. The boys and girls each promise that they will give the Christmas Angel, should she visit them, their most handsome gift. A knock is heard at the door and a beggar is ushered in. The boys and girls immediately have pity for her and, forgetting the Christmas Angel, they give their gifts to the beggar. She leaves them with a blessing. Just after she has left they remember the Christmas Angel, and realize that they have no gifts if she comes. As they look out of the door for a last peep at the beggar they see in her place a vision of shining light, and they know, much to their happiness, that they had fed and clothed not a beggar but the Christmas Angel.

On Christmas Eve. By Constance D'Arcy Mackay. In *The House of the Heart and Other Plays for Children*. Juniors. Playing time 20 minutes. A lonesome little girl wishes she might have a few visitors on Christmas Eve. She longs for Wendy particularly. Much to her surprise Wendy comes to her and brings Robinson Crusoe, the Man from Bagdad, Hansel and Gretel, Alice in Wonderland, and many others. The Rock-a-bye lady comes last,

and quickly and gently puts the little girl to sleep. Santa comes then and he and the visitors fill the little girl's stocking. Alice gives her little white apron. Hansel and Gretel find some candy in their pockets from the house built by the witch, the Man from Bagdad gives a few beads, etc. Very interesting for children.

The Pageant of Brotherhood. By Anita Ferris. Missionary Education Movement. 115 participants, but more or less may be used. Children and adults. Playing time 1 1/4 hours. The pageant portrays the interdependence of workers and nations; illustrates the story of civilization and of the spiritualizing influence of the brotherhood ideal.

Her Scarlet Slippers. By Alice C. Thompson. Penn Publishing Company. Four girls. A girl gives the money she was saving for a pair of scarlet slippers to a poor girl. Her generosity is overwhelmingly rewarded by receiving three pairs of red slippers. A touching and amusing play.

A Masque of Christmas. By Constance D'Arcy Mackay. In *The Forest Princess*. Henry Holt, publishers. 15 to 20 adults and several children. Playing time 1 hour. A youth seeks the joy of Christmas. First he tries to find it through the Spirit of Getting but learns only sorrow. It is not until the Spirit of Giving enters his soul that he finds the Joys of Christmas. Speaking and carol singing.

A Christmas Carol; or, The Miser's Yule-tide Dream. Adapted from Dickens. 5 scenes. Settings simple. 1 hour. 34 persons and concealed chorus of boys. The transformation of Mr. Scrooge is here presented effectively in dramatic form. In same volume with "The White Christmas."

The Waif. By Elizabeth B. Grimbail. A Christmas Morality Play of the 20th Century. 1 act. Simple setting. 20 minutes. 11 persons. 7 speaking parts. Christmas Spirit wanders as a waif seeking the Star and one to love him. Greed, Vanity, Sorrow and Pleasure have no time for him, but Faith, who has also lost her way, joins him and when Service takes them to her heart, the three together find the Star.

The White Christmas. By Walter Ben Hare. 1 act. 3 scenes. 1 hour. 15 persons, a concealed choir, and as many extra children as it is desired to use. The scene is in Bethlehem, on Christmas night.

Why the Chimes Rang. By Elizabeth McFadden. Samuel French. Two boys and several senior parts. Running time about 35 minutes. Effective dramatization of the familiar story by Raymond McDonald Alden. The book contains full directions for production including designs for costumes. The last part of the play is

in pantomime accompanied by music from unseen singers. This is a charming Christmas fantasy, worthy of good production.

The Message of the Christ Child. By Marion Manley. Abingdon Press. Beginners, Primary, Juniors, and Senior boys and girls, requiring a cast of 15 or more players. Playing time about 20 minutes. This is a well-written Christmas pageant set in a missionary frame. The play gives a glimpse of China past, China present, and what is hoped for the future, closing with the Christmas manger scene. This has been written by a woman who knows her subject and who knows how to present it interestingly and dramatically.

The Traveling Man. By Lady Augustus Gregory. In *Seven Short Plays*. John W. Luce & Co. 3 characters. Suitable for an all-girl cast. A miracle play. The story of a poor woman who spreads her table and prepares her home for the coming of the King. He comes in the guise of a traveling man and is turned away unrecognized. Simple to produce, and particularly interesting to boys and girls.

Logos. By Marjory Lace-Baker. The Woman's Press. 1 speaking, 20 to 50 non-speaking characters. Seniors. Playing time 40 minutes. The Christmas story as it is related in the Bible to the accompaniment of familiar hymn tunes. Only the Prologist speaks.

Dust of the Road. By Kenneth Sawyer Goodman. The Stage Guild, Chicago. 3 male, 1 female character. On Christmas Eve, a tramp (the Spirit of Judas Iscariot) prevents a man and woman from stealing money which was intrusted to them for another. An undercurrent of religious feeling throughout. Vivid drama, not difficult to produce.

A Christmas Tale. By Maurice Boucher. Samuel French. 2 male and 2 female characters. This is a beautiful little miracle play with a theme of love and devotion. A sculptor who has lost heart and who has come to believe that his work is not worth while finds courage, and love again when two of his statues, Saint Nick and the Christmas Angel, speak to him.

The Lamp. By Anita Ferris. Presbyterian Board of Publication. Episode 1 in this pageant is a Christmas scene. To the accompaniment of familiar Christmas carols, sung by an unseen choir, the Christmas story is depicted in pantomime and tableau, Joseph and Mary, the Shepherds, and the Wise Men, closing with a procession of elementary children bringing their gifts and toys for needy children. Very simple and effective.

When the Star Shone. By Lyman R. Bayard. See this issue of THE CHURCH SCHOOL.

A Thanksgiving Service for the Primary Department

THE primary superintendent may wish to have a special service of worship on the Sunday preceding Thanksgiving. The purpose of the primary Graded Lessons for November is to lead the children to thank God for his good gifts to them and to teach that one way to observe Thanksgiving is to share their gifts with others.

The room may be made attractive with pictures of fruits, vegetables, and of people singing or giving thanks and praise to God. Many beautiful pictures may be found in magazines. These may be mounted on pulp board or cover paper and hung on the burlap or woodwork around the room. Among the beginners' pictures and Primary Picture Set Number 1 of the Graded Lessons will be found beautiful and suitable pictures for this purpose. Crepe paper with turkey and fruit designs may also be used effectively.

If the children are to bring gifts of fruit and vegetables, prepare a large basket or box, and decorate it attractively with crepe paper and ribbon. Place this upon a table on the platform where the children may see it. During the special offering service the children may march up to the front of the room, place their offerings in the receptacle prepared and march quietly back to their seats. A good plan is to have the teachers make bags of tarlatan or other material and put the oranges, potatoes or whatever offering the children bring in these bags. Each child may have one or one child from each class may be designated to take the bag to the platform.

The service outlined below may be used in any Primary Department regardless of what lessons are being used.

Program

Quiet music for call to order:

Come, ye Thankful People, Come (played softly). Found in most hymnals.

Superintendent: Who can tell me what special day we celebrate this week? Yes, Thanksgiving. I want to tell you a story about the first Thanksgiving Day.

Long, long ago, when there were few people in our country but Indians, the people whom we call Pilgrims came from their home across the ocean. They wanted to find a home where they could worship God as they thought it right to worship him.

They had a long, hard voyage in a little ship over the great ocean. After they found land and started their homes, they suffered a great deal from cold, hunger and sickness. The first year their crops failed, and they had almost nothing to eat. When the winter was gone, the Indians gave them corn and showed them how to plant it so that it would grow large and strong. When it was time for the harvest the Pilgrims had enough corn to last a year, and to make into bread, Johnny-cake and other things they liked. When they had gathered in all the corn, they invited the Indians who had helped them to come to eat with them. The In-

dians brought deer meat and there were wild turkeys, and ducks and geese; so there was great rejoicing. The Pilgrims gave thanks to God for their good harvest, and this was the first Thanksgiving Day. Now our President names a special day every year for giving thanks to God for our harvests and for all the good things he sends us.

Let us say a prayer of thanks to God for his many gifts to us:

Prayer: (the children repeating the sentences after the superintendent).

Our Father, who art in heaven, we thank and praise thee for thy love and care and for all of thy good gifts to us. For this day we thank thee and for all the days of the year. We thank thee for the fruits and vegetables thou hast given us for food. We thank thee for our homes and for every one who loves and takes care of us. We thank thee for happy holidays and for friends to whom we may show love. We thank thee, God, for everything. Amen.¹

Song: Any Thanksgiving song which the children have been learning, or the one printed on page 95 may be used if the teachers have had time to teach it.

Superintendent: One of the best ways to show our thanks to God is to share our good things with others. We have this pretty basket, and while we listen to some music we will come quietly to the platform and put our gifts in the basket. But first, let us say some of our "Thank You" verses.

"Every good gift and every perfect gift is from above, coming down from the Father."
"O give thanks unto the Lord; for he is good."

"The Lord hath done great things for us; whereof we are glad."

While the pianist plays softly, the children may march quietly to the platform and place their gifts in the basket. When

¹ From *Primary Programs* by Marion Thomas.

(Continued on page 95)

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Who's Who Among Our Contributors

REV. MARION STEVENSON, Editor of Sunday School Publications, Christian Board of Publication, St. Louis, Mo., and representing the Disciples of Christ, one of the Christian bodies recently joining in the publication of this magazine, greets our readers in the leading editorial, *A Great Task*. **Miss Hazel A. Lewis**, Elementary Secretary for the Disciples of Christ, also has a message in this issue under the title *Worship in the Primary Department*. The editors welcome these new friends who will help to make a magazine which will be increasingly useful to church schools throughout the country.

During the harvest season, when our thoughts are turning toward God in special praise and thanksgiving, the worship plans of our church schools take on new importance. We have therefore gathered in this issue several articles relating to this phase of religious education. **Mr. Alfred White** in his article, *Making Singing Genuine Worship*, speaks from the standpoint of the public-school educator who is vitally interested also in religious education. **Mr. White** is superintendent of schools in Brandon, Manitoba, Canada. **Rev. Milton S. Littlefield, D.D.**, pastor of a Long Island church, is one of this country's authorities on sacred music. His article, *What Is Good Music?* will be very helpful to superintendents and teachers in helping them to select the right kind of hymns to use. **Mr. Harold**

F. Humbert is making a special study of this subject now and his article *Hymns to Use with Young People* is based on recent investigation.

A few articles in this issue deal especially in the young people's problems. **Miss Elizabeth C. Torrey** is a girl's worker of wide experience. She is now secretary of the Y. W. C. A. of Memphis, Tennessee. **Mr. and Mrs. Hayward** have been working with young people in Toronto, Ontario, where Mr. Hayward is now associated with the National Council of Young Men's Christian Associations of Canada, Toronto, Ontario.

Miss Mary Jenness, who gives us a vivid picture of the suffering in the Near East in her story *Not By Bread Alone*, is a high-school teacher in Dover, New Hampshire, and finds time to be an enthusiastic leader of the young people in the church.

The play and pageant published in this issue have also been produced by church-school groups. *The Good Samaritan* has been prepared for our readers by **Mr. Marriott**, the superintendent of a church school in Claremont, California. This little play could be used most fittingly by schools wishing a special program when gifts for the Near East Relief may be gathered. The author of the Christmas pageant, *When the Star Shone*, **Rev. Lyman R. Bayard**, of Chula Vista, California, is already known to our readers through his beautiful Easter pageant, *The Dawning*.

Not By Bread Alone

(Continued from page 70)

know it was for the children. I—I think I could do better now. I love to make things," she added wistfully. "I used to make beautiful lace."

Suddenly her mood changed and hardened.

"But what's the use?" she cried. "There is nothing to live for. I've seen all the joy, all the beauty, stamped out of life. Why should I care?" She raised her head and confronted Miss Caswell with eyes that were tragically lovely.

"You do, though," comforted the American shrewdly. "So do I! Listen. Will you make thread five days for this cloak? I will have it made into a dress for you. Then there will be a place in the Home. There is no one here who can make beautiful lace; we need you to teach the other girls. You are one of us. Will you work with us to bring back—beauty?"

Seranoush spread her hands humbly, the bitter tears splashing down on them. "I will spin a thousand days for that. But—I am not clean."

Nora tucked the record book under her arm, folded the cloak, and started for the door. "You come along with me!" she commanded cheerfully.

The walk to the Compound was silent. Who knew what Seranoush was thinking?—A thousand things. Nora Caswell was struggling to express one.

"She is like Noemi," she thought. "She'll work harder for the children's sake. But she's different, too. She needed something more." Nora gave a little gasp of wonder as the clue came to her.

"Beauty!" she told herself. "I know what that means now, 'Man shall not live by bread alone, but by every word . . . out of the mouth of God!' And Beauty . . . why, Beauty is one of the words."

The Good Samaritan That Is To Be

(Continued from page 71)

the road to Jericho safe, that the traveler need not fall among thieves.

(Interpreter stands listening. Page replaces screen. Singing is heard outside.)

Interpreter: Hark! I believe that I hear the prophets singing of the new age when the "Good Samaritan that is to be" travels down the highway of our national and international life.

These Things Shall Be,—A Loftier Race
(Tune, *Truro*)

(Male Quartette or Trio sings off stage.)

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